

THINGS
Worth thinking on
OR,
HELPS to PIETY.
IN

Four Hundred and Twelve Meditations, Experiences, and Sentences,
&c. never published till now; and
and now are as an addition to
them which were formerly
made publick.

Together with a Sermon Entituled
The BEAUTY of
HOLINES

By RALPH PENNINGTON
Heretofore Lecturer in *Sandwich*.

Prov. 25. 11. *A word fitly spoken is like apples of gold,
Pisburas of Silver;* i.e. both inviting and pleasant,
lovely and desirous, because pleasing and profitable.

The Second Edition corrected.

L O N D O N,

Printed for Robert Dunsmuir, at the Golden Bell
in Chancery Street, over against St. Lawrence Church.

1684.

Printed for Robert Thompson, at the Golden Ball, in
Oxford Street, over against St. James's Church.
1788.

A N
EPISTLE

To the

READER.

Good Reader,



I is grown so much a Fashion, and judged so much a Civility, to salute thee with an Epistle, that to avoid the imputation of either dullness or singularity, that the Book may not be altogether unmodish, and out of fashion, that I may prevent thy

The Epistle.

dering at my appearing in Print ;
I am willing to keep up the Custome
and to make an address to thee.

If thou strange what I mean to
publish more things of this nature,
having Printed so many already, &
tantum non almost promised to add
no more, but rather things of another
nature ; I will intreat thee to ex-
cuse me, if I give thee not all the
Reasons I have for this my being
scorningly to blame. I will not re-
peat what I have said for my self in
the former Epistle to the First and
Second Part of my Milk & Honey ;
nor will I only say, 'Tis better to
do a little, than just nothing ; or that
He who cannot do what he would,
must do what he can or may. But
I will confess, That having
been

The Epistle

been many times told and perswaded to believe, that the former pieces have been welcome, and done some good, as may in part be evinced from the several Impressions of them. I was willing to hope the like success for these, and the more, for that to most of the Sentences I have added Scriptures to make them the more clear and forcible, which is an advantage the others had not. I could say more, and other things, but I think it needless.

I must acknowledg that I do not make an Entertainment for, nor do I intend to treat the Professors of *Country* and *Wit*; and therefore I do not present either a *Romance* or a *Play-Book*, but some little *hints* and *helps* for them that are

The Epistle.

a mind to be seriously good, that they may learn (which is difficult, though not impossible) to imploy their thoughts and to do well, and so acquit themselves, not only as Professors, but as them that are possesst of, and live in the practice of piety. 'Tis but a little Book, which will not require much time or money to be spent about it, and may serve for more and better uses, than a meer diversion when thou hast a little leasure and a mind to be alone, whether at home or abroad, if thou do peruse it. If to be short will please thee, here's brevity; if change will please, here's variety; if profit (omne tulit punctum qui miscuit utile dulci) will please, I dare say it shall be thy fault, if thou be
not

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not the better for't : For it hath so direct a tendency, and is so applicable to promote Religion, that thou canst not chuse but gain and profit by it, if thou be but conscientious (as I suppose thee to be); and the rather, it being so adapted to take the Memory, that it cannot but be almost as grateful and pleasing as a piece of Poetry.

As to the other part of mine half-Promise of publishing some Sermons or Treatises ; this also I shall endeavour to do : For the present I send thee a Token herewith, viz. one Sermon of the Beauty of Holiness, as a Pledge and Earnest of my intention to make good my Promise, if God please. I shall say no more, but only beseech thee to exercise thy

The Epistle.

self unto, yeain Godliness, and not
to trifle away thy precious Time,
and sin away thy precious Soul.
If this contribute any thing to thy
Times Redemption, or Souls Salva-
tion (as I pray and hope that it
may and will) Give God the Glo-
ry, and pray for me, That while I
live, I may to the utmost serve the
Will of God in my Generation.
Which is the great desire of him,
who is a lover of all men, and would
be glad, as he hath opportunity, to
do good to all, but especially to the
Household of Faith, as the Exhor-
tation is, Gal 6. 10.

R. V.

THINGS



THINGS Worth thinking on ; OR, HELPS to PIETY.

I. Century.

Holy things are too good, and
sinful things are too bad, to be
laught at : for all that should
requires Reverence, and all
sin (if it be our own) calls for our Repen-
tance; and if but other mens, it calls for our
Sorrow, *Psal. 119. 136. Phil. 3. 18, 19.*
So that we must not play with sacred, nor
sport with sinful things, *Eph. 5. 4.*
Tis a poor thing, and 'twill afford but
cold comfort, to have Religion enough to
save, and (it may be) to advance our

2 *Things worth thinking on :*

dies ; yet not enough to save our Souls : to have a name to live, and yet be dead, *Rev.* 3. 2.

3. The true Religion will never save that man who is not true, but false, whether in or to that Religion. 'Tis not enough to be Orthodox, if we be not honest ; nor to hold the Truth, if we hold it in unrighteousness. Hypocrisie or Apostacy will ruine Protestants, as Infidelity doth ruine *Turks*, *Rev.* 1. 18, *Heb.* 10. 38, 39.

4. Alas! How prone are some to think of, and wish to do that evil, which they dare not, and (*it may be*) cannot do : so that they are sinners in heart and affection, though not in act and conversation, *Matth.* 5. 28.

5. Whofoever loves and makes or tells a lie witnesseth this to be a truth, *viz.* that he fears not God, but is afraid of man, *Rev.* 21. 10.

6. Reason cannot shew it self more reasonable, than to leave reasoning about matters which are above Reason, *Rom.* 9. 19, 20.

7. He that lets the Sun go down upon his wrath, and contending to bed, is like to have the Devil for his bed-fellow, *Eccl.* 5. 16.

8 Troubles in the flesh (*though sanctified*) are troubles, *Heb. 12. 11.* even sweet Bryar and holy Thistle have their Prickles.

9 Prosperity was one of the blessings of the Old Testament, and Affliction is one of the blessings of the New, *Mark. 10. 30.*

10 They who serve God as God would not be served, and glorifie him not as God, may and will be rewarded as they would not be rewarded, *Rom. 1. 21, 24. Isa. 29. 13, 14.*

11 A meek and quiet behaviour may commend us in the sight of good men, but a meek and quiet spirit will commend us in the sight of God, *1 Pet. 3. 4.*

12 As we should wish men, and exhort them to be more moral than they are, so we should wish that they were, and endeavour that they may be more than moral: for though a moral man may seem too good to go to hell, yet if not godly (*which is by bring in Christ Jesus*) he will not be found good enough to go to Heaven, *26, 28, 29. Mark 10. 21. and 12. 31, 34.*

13 A Christian should not be secure when he is safe, nor afraid when he is in danger: but distrust himself, and trust in God alwayes, *Prov. 3. 5, 6.*

14 Though a man may be loved, yet he may be slandered and persecuted, yet he may

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never undone, if he be not damned, *Math.*
10. 28.

15 'Tis worse for a man to be like a Beast,
than if he had been a Beast, (as to be lascivious like a Goat, than to be a Goat) for
what's natural and innocent in the Beast, is
sinful in the man : Oh, but how much
worse is it, when man is worse than a Beast!
Isa. 11. 2.

16 Of all Fools, a Fool in honour looks
most unlike a man, for he is like the beast
that perisheth, *Psal. 49. 10.*

17 An open hand is the Emblem and
Argument of a soft and tender heart, as a
shut or close-fisted hand is the Emblem and
Argument of an hard, i. e. an uncharita-
ble and covetous heart, *Deut. 10. 17.*

18 They are the forest punishments; that
are made of sins, as an hardened heart, which
is the punishment of an hard heart, as 'twas
in *Pharaoh*; and being given up, which is the
punishment of them who give themselves
up to sin, *Rom. 1. 24, 26, 28. Ephes. 2. 12, 13.*

19 The hearts of men are so out of frame
that mending will not serve the turn; they
must be new made, or they will never be
good, *Ezek. 36. 26.*

20 The sins of those who live out, may
stickly be our sins; for which the Repentance

is nearer, the Contagion is quicker, and the Infection stronger. As *Deut.* 13. 6. *Exod.* 34. 15, 16.

21 To meet with that evil we look not for, will be as troublesome, as to miss that good we look for: to go to Hell, which few men, as not to go to Heaven, which most men think they shall, *Jer.* 14, 19. *Matth.* 24. 50.

22 No man erres more than he that saith he cannot erre; as no man lyes more, than he that saith he never lyed. If we say we have no sin, we deceive (and yet confute) our selves, for we sin in saying so, 1 *John.* 1. 8. and do not only lye our selves, but make God a Lyar, who is the Truth, and cannot lye, 1 *John* 1. 10. So that they who pretend to infallibility and perfection, are (in not being so) a contradiction to God and themselves.

23 They should hear the prayers of the poor, who would have God hear theirs, *Psal.* 41. 1, 2. And as they should give to others, who would have God give to them; so they should forgive others, as they would God should forgive them, *Matth.* 18. 21, 22, 23. *Matth.* 6. 14, 15.

24 Dead Trading on Earth call on men to Trade for life in Heaven; and of all Trades

6 *Things worth thinking on :*

or Merchandise, none like that of godliness, if well followed, for 'tis not only great gain at present, but for Eternity, 1 Tim. 4. 7, 8. & 6. 6.

25 They who act against their light and Conscience, are like to lose their Light, and make shipwrack of their Conscience, 1 Tim. 1. 19. and Rom. 1. 21. John 9. 39.

26 'Tis best to depend on him, who is absolutely independent, i. e. God, 1 Tim. 6. 17.

27 None but holy ones shall see the Holy One; so God is called, *and without holiness, none shall see God*, Heb. 12. 14.

28 An hypocrite is one of the worst of sinners, and will have one of the worst of punishments. *Fained sanctity is double iniquity*; and he like the First-born and Eldest Son of the Devil will have (as it seems) a double portion in Hell, Mat. 24. 51. not only Hell, but the Damnation of Hell, Mat. 23. 33.

29 Be not envious; for 'tis not only one of the worst Diseases of the Eye, *an evil eye*, but 'tis to be like the Devil, who is the evil one, and the envious one: So that thou wilt be always troubled with fore eyes, even with the love and torment of the Devil; and with such eyes thou canst never look up to God. Psal. 37. Psal. 73. I will not be

30 *Solitariness* (and living alone out of society) is a fly enemy, for it most separates a man, not only from receiving, but doing good, which is one of the great ends of a mans coming into the World, *Eccles. 4. 9. 12.* Beside, the mind of man best knows its good or evil by practise; Speculation is least acquainted with it: and avoyding of company doth but make the passions more violent, when they meet with fit Subjects.

30 A mans happiness or misery is not so much from his condition, as from his mind. Some men have a Fortune sufficient to give content, but are not content with a sufficient fortune, *Job 20. 22. Eccles. 5. 10.* and there are others, who though they have but little, yet want nothing, having learned in all estates to be content, *Luke 22. 35. Phil. 4. 11.*

31 All is but Lip-wisdome that wants experience, and tis but Knowledge falsely so called: What is't to have religion in our books or heads, or tongues, if not in our hearts? tis nothing but a form of Knowledge, *Roms. 2. 20.* which reacheth no further than a forme of godliness: The excellency of the Knowledge of Christ, is to know him in union, communion, and conformity, *Phil. 3. 8, 9, 10.*

32 The God of Nature never teacheth unreasonableness; nor doth the God of Order teach or allow confusion, 1 Cor. 14. 33.

33 Astrological predictions are either vain or infallible; if *that*, they are not to be respected; if *this*, they are not to be prevented; and therefore on both accounts are not to be heeded. Wisdom and Vertue are the best Prophets to be consulted and followed, *Isa.* 8. 19, 20. *Isa.* 46. 13, 14, 15. *Eccles.* 11. 4.

34 We are beholden to God, not only for supplying our wants, but for chastising our wantonness, *Psal.* 89. 31, 32. His rod is the rod of the Covenant, *Ezek.* 20. 37. and his rebukes are from his love, *Rev.* 3. 19. 'tis in very faithfulness that he doth afflict us, *Psal.* 119. 75. and we may therefore take evil at his hand as well as good, *Job.* 2. 10. and bless him for taking as well as giving, as *Job.* 1. 21. and say with David 'tis good to be afflicted, *Psal.* 119. 71. for it comes from a good root, his love; and the fruit is good too, seeing it is for the taking away of sin, *Isa.* 27. 9 and to make us partakers of his holiness, *Heb.* 12. 10. So that however severely God seem to deal with us, we have cause to thank him, 1 *Thim.* 5. 18.

35 With contentment no estate, with
out

out if any estate is miserable, *Phil. 4. 11.*
Eccles. 5. 12. but *John 11. 20.*

36 Woes make the shortest time seem long; and joys make the longest time seem short: oh, Eternity, Eternity is that which makes woes woes, and joys joys indeed!
Mat. 25. 46.

37 'Tis greater honour for any to be Gods servants, than 'tis that a great many, and many great men are at their service. When David would have built the Temple, saith God to the Prophet, Go tell my servant David, *2 Sam. 7. 15.* but when David had sinned in the matter of Uriah, 'tis only said, the Lord sent Nathan unto David, *2 Sam. 12. 1.* the Title of honour my servant, is lost out. Our honour dies when we live in and unto sin: God will not honour them with the Name of, his servants, who dishonour him by serving their own lusts, *Rom. 6. 16, 17.*

38 'Tis clear and evident, that it cost the Apostles as much (if not more) pains to preserve them in the truth, whom they had converted, than it did to convert them at first: as by their Epistles is apparent; and it is in it self as great an instance of the power of God, *1 Pet. 1. 3.* compared with *1 Pet. 1. 5.* As wicked men need conversion, so converted ones need

10 *Things worth thinking on:*

strengthening, *Luke 22. 32.* and to be exhorted not to be high minded, but to fear, *Rom. 11. 20.* and to take heed lest they fall, *1 Cor. 10. 12.*

39 *Twas Sauls sad complaint, 1 Sam. 28. 15. I am sorely distressed, for the Philistines make war against me, and God is departed from me:* So dolefully (and more) will sinners one day cry out, sickness, sin, death and devils are upon me, and God hath forsaken me, and I know not what to do. Oh forsake not God by sinning lest God forsake you for sinning against him, and his wrath come upon you, *Eph. 5. 6.*

40 When God saw all that he had done to be very good, he entered into rest, *Gen. 2. 2.* so when we can see what we have done to be good and well done, we may enter into the rest of a good conscience here, *2 Cor. 1. 12.* and shall enter into the Rest, the Sabbath of glory hereafter, *Heb. 4. 9, 10.* Let us labour therefore to enter into that rest, and labour so, that rest may be the end of our labour, *Heb. 4. 11, 12. Rev. 14. 13.*

41 Next to impenitency take heed of late repentance: for though true repentance is never too late, yet late repentance is seldom true, and if true, (as it may be) yet it must needs be very uncomfortable, because a man

hath sin'd as long as he could, and cannot live longer to give proof of his repentance, *Prov. 27. 1.*

42 Some mens repentance is very near as crazed and faulty, as their sin; they repent of their sin but sinfully: for their very repentance needs repenting of, as is implied, *2 Cor. 7. 1.* seeing it flows but from a worldly sorrow: they would make us believe they feel great remorse, and are inwardly much displeased with sin, but as to amendment they shew us none. As for that Repentance of old age, it's for the most part but accidental, for they leave not sin, but sin leaves them: and a sick-bed Repentance is (so often) like the man, *i. e.* sickly: and the recovery of the man to life, hath many times proved his Repentance dead, because he hath not walkt in newness of life, but returned like the dog to his vomit, *Eccl. 2 Tim. 2. 32.*

43 If the form of Godliness without the power cannot go to heaven, surely the power of ungodliness must needs go to hell, *2 Tim. 3. 5.*

Rom. 1. 18.
44. There is but one way to heaven, *John 14. 6.* *Acts 4. 12.* but there are many ways to hell, as many as there are sins; and 'tis all one to the Devil, so we go to hell, whether

we go in the common road of Profaneness, or in the (*seeming*) pleasant walks of hypocritic, *Matth.* 24. 51. with *Luke* 12. 46.

45 He that would have his affliction short or have ease under it, should *quickly and quietly* submit to God; for when we subscribe to his wisdom and submit to his will, 'tis as if, and as much, and better than if we had had our own wills, *Psal.* 39. 9.

46 Self-penance is will-worship, and meer *Epicurisme*, where pain is pleasant; for as long as people impose it on themselves, *they do not deny their own will, but fullfil it*, and while they beat down the body, they do but puffe up the flesh, *Col.* 2. 20, -- 23.

47 A scared conscience, an hardned heart, a being given up, is a kind of forerunner and earnest of, yea *as it were* a sealing up of men to damnation; for whereas the damned are in hell, hell is in these: and would any think madness or the dead Palsie to be best, because such men feel nothing, having lost their senses by their *disease*, which is a greater punishment than any other, it being that of loss, *Rom.* 1. 28. *Eph.* 4. 18, 19. *2 Theff.* 2. 11, 12. *1 Tim.* 4. 1, 2.

48 There is a necessity of disproportion and disparity between men and men; for

were

were all persons equal, the world could not consist; *Superiority and Inferiority are the Pillars thereof*; and therefore, we are so often called upon to obey them that are over us, and that not for wrath sake, but for conscience, *Rom. 13. 5.*

49 Man seems to be one of the weakest parts of the Creation, for there's scarcely a creature, by which he hath not been conquered: A flie, the kernal of a grape, &c. hath overcome Conquerours: Mice, Lice, &c. were too hard for the *Egyptians*. We need therefore pray as *David*, *Psal. 39. 4* and with *Moses*, *Psal. 90. 12.* and to think of what is said *James 4. 14.* for though we know that there is but one way of coming into the world, yet none knows how many ways there are of going out.

50 'Tis a known Maxime, that a Negative makes nothing known; for we know things by discovering not what they are not, but what they are: and therefore to give only negative Characters of Christians, is not to describe them, nor can they only make them known to themselves or others: Hence throughout the Scripture, the Negative and the Affirmative are for the most part joyn'd together, *Rom. 12. 5.* *1 Pet. 1. 14, 15.* *Eph. 4. 17, 25.*

14 *Things worth thinking on :*

51 God in Scripture compares his Church to an *Espos'd Wife*, and himself to an *Husband*, yea to a *Jealous Husband*; how careful then must they be, who are married to such an husband, to abstain not only from all pollution, but from all suspicion of sin! 2 *Cor.* 11. 2, 3.

52 There is a natural over-charitable affection in men to their own ways, *Prov.* 16. 2. and 21. 2. and (which yet seems strange) the worse they are, the more men are inclin'd to favour them; but the reason is, because *the worse they are, the more they are their own*: for mens sins are not so much from the Devil as from themselves, and though he may tempt, yet 'tis they that sin, *Jam.* 1. 14.

53 He that by Grace is as good as the best, was by Nature as bad as the worst, *Eph.* 2. 2, 3.

54 Before the coming of Christ, the Father trusted the Son, that he would *make satisfaction*; and since the coming of Christ, he trusts the Father, that he shall *have satisfaction*, in seeing the travel of his soul safely deliver'd, *Isa.* 53. 11.

55 A Woman may sooner be deliver'd of a Child with ease, and in a dream, than a man may repent without sorrow, 2 *Cor.* 7. 10, 11.

56 In

56 In knowledge men (*some men*) are sometimes said to be like Angels, but no man is like God but in holiness; so that *holiness is a greater perfection than knowledge*; and for any to say, *Cause the Holy One of Israel to cease from before us*, as *'sa. 50. 10, 11.* is a language very unbecoming men; for 'tis like that of Devils, *Luke 4. 34. Let us alone; art thou come to destroy us? what have we to do with thee, thou Holy One?*

57 The Humane Nature of Christ ascends as high as the Divine Nature descended, that is, *to the utmost possibility*: God could step no lower than to become Man, nor man rise higher than to be one with God, *John 1. 14. Eph. 4. 10.*

58 A Christian should think he saves, yea, gains much by Christ, if he save his soul, whatever losses he suffer for Christ, *Heb. 10. 34.*

59 They may have what they will of God, who will have but what they may; *1 John 5. 14.* and they that will have more, are unreasonable.

60 Love is the bond of peace, *Eph. 4. 3.* for by it the members of the body of Christ are united one to another, *as by faith they are united to the head, Col. 2. 19.*

61 *Jer*

61 Jesus Christ suffer'd without any demerit of his , that we might be happy by his merit ; he died, not deserving it, that we might live , though we do not deserve to live, but to die, *1 Pet. 3. 18.*

62 'Tis one thing to be angry , another to hate ; he that hates is angry, but he that's angry doth not always hate. *God is often angry with his people, but doth never hate them ; and many men are angry with their sins, but do not hate them ; whereas against sin we should expresse, not only anger, but hatred too, Eph. 4. 26. Prov. 16. 6. with 8. 13.*

63 *Self-torment* is lawful , and the only allowable *Self-murther* , yea 'tis commanded, *Matth. 16. 24.*

64 Many people fear sin , who do not hate it, *as some do a Lion :* Wicked men may fear it, because 'twill shame them and damn them ; but good men fear it, because 'twill dishonour God , and defile them. The burnt-child dreads the fire, because 'twill burn, others the very coal , because 'twill black them, *Gen. 39. 9. Matth. 15. 18, 19. 20.*

65 In all ages, God either preserved his people *from* , or supported them *under* , or delivered them *out of* temptations and afflictions, *2 Pet. 2. 9.*

66 When

66 When any person goes to hear a Sermon, 'tis much (*whoever he be*) if he learn not *something* he knew not before; or have something called to remembrance, which he had forgotten; or be put in mind of something which he had not practis'd, at least not so fully and well as he ought; or be not confirm'd in what he hath believed, *Phil. 3. 1. 2 Pet. 1. 12. 2 Tim. 3. 16, 17. Matth. 13. 52.*

67 There is a great difference between the Children of the Kingdome, and the Children of the King: the Children of the Kingdome may be cast out, *Matth. 8. 12.* but not the Children of the King, *John 6. 37, -- 40.*

68 They who escape clean hearted and untainted, clear-handed and uncorrupted, from managing the things of this World, escape *by some wonder*; the most affected with it, are most infected by it, *1 Tim. 6. 9, 10.*

69 This world is, and all the enjoyments of it are mixed, and at the best are but *bitter-sweets*: unallayed satisfactions are joys too heavenly to fall to any mans share on Earth. Crowns are not without their cares, *Psal. 16. 11.*

70 We are much to blame that we do not trust God with our selves; but pretend to relie more on our own conduct, than belongs to us : therefore do our desires so often miscarry, and our intents so seldome attain the wisht-effects. God is angry at our ascriptions to humane Wisdom, and crosseth us often, that we may learn to see, at what cost we trust our selves and neglect him, *Psal. 52. 7. and 20. 7.*

71 One may wonder that so many reputed wise men (as *Achitophel, &c.*) should play the fool so much as they do; but, one cannot expect that Wine should be drawn out of pots full of nothing but water, *unless it be by miracle*; no more, may it be expected, that men should act wisely, till they fear God, *for that is the beginning of wisdom*, as the wisest of men tells us, *Prov. 1. 7.*

72 One would be loth to call men *fools*, for 'tis a distastful and displeasing word; yet as he said of the men of *Athens*, *Though I will not call them fools, I will say, they do the same things that fools do*; and truly if wise men will wear *fools-coats*, they cannot think it strange if they be taken for, and called *fools*. All sin is folly, and they that wear that livery, whose pride compasseth them

them about as a chain, and violence covereth them as a garment, *Psal.* 73. 6. will be lookt on with an evil eye, and called foolish, though they prosper, *v.* 3. And he that would not have us say *thou fool*, without a cause, will allow it to be said when there is cause, *Luke* 12. 20, 21.

73 Those who prosper for a while (as *Turk* and *Pope*) without Gods counsel and direction, they are but rods of his anger, and instruments of his indignation, and shall prosper no longer than they are in their Executioners Office, *Isa* 10. 12. and 24. 25. Yea, as Prosperity is Gods blessing on the good, tis his curse on the wicked, *Prov.* 1. 32, 33.

74 Sicknes, and beating down the body, may weaken the acts, but not destroy the lusts of the flesh; they may make unable but not unwilling to sin: This is done only by the Spirit, *Rom.* 8. 13. If ye live after the flesh, ye shall die; but if ye through the Spirit, do mortifie the deeds of the body, ye shall live. And *Gal.* 4. 24, 25. They that are Christs have crucified the flesh, with its affections and lusts: and if we live in the Spirit, let us walk in the Spirit.

75 As in good men, though the outward man perish, the inward man may be renewed day by day, 2 Cor. 4. 16. So in bad men, the lusts of the old man may be strong, when the man is old and weak. *Concupiscentia non senescit*; Lust grows not decrepit and feeble, when the man doth, 1 Kings 21. 4.

76 Some persons make so bold with none as with God, for whom we should have the greatest reverence: and they who dare not take a mans name in vain, nor give him the lie, yet dare to blaspheme the Name of God, and make him a Liar, Luke 22. 65. 1 Jobn 1. 10.

77 Wickedness may well be compared to a bottomless pit, into which 'tis more easie to keep ones self from falling, than being fallen, to give ones self any stay from falling infinitely: Take heed then of the first motions and beginnings of evil, for then sin is weakest, and we are strongest; but if we give way to and gratifie it, sin grows upon us; that gets and we lose strength, Prov. 23. 29. and 3. 18, 19. and 7. 25, 26, 27. and 9. 18. and 5. 3, --- 14. Eph. 4. 19. Therefore 'tis said to us, Enter not into the way of the wicked, no not enter, not put a foot forward, Prov. 4. 14. much less go; but as

v. 15. 1. Avoid it; 2. Pass not by it;
3. Turn from it; 4. And Pass away.
We cannot stand at too great a distance from sin;
Psal. 1. 1.

78 All Love, but our Love of God, is best, when (*like other Rivers*) it keeps within compass; but that is best, when (*like Nilus*) it overflows: *Mediocrity*, which in all other Love is an excellency, is as to the Love of God *an imperfection*. We may be too prodigal to creatures, and give them too much, *which we cannot to God*: Less than all is too little; more than all, were not too much, if 'twere but possible, 1 Cor. 7. 29, 30; 31. Matth. 22. 37.

79 He that will learn of none but of *himself*, will have but a *fool* to his Master, Prov. 1. 7. and 3. 5. and 26. 12.

80 We have at any time sin enough to merit Gods wrath, *Psal. 130. 3.* but we never have goodness enough to merit his favour; being at the best less than the least of mercies, and beholden to him for what we do and give, as for what we receive, 1 Chron. 29. 14.

81 The Grace of God is free, and freely bestowed upon us, without any merit or motive in us. *A meriting Creature (much more a sinner) is a contradiction in adjecto, as*
the

the Schools speak. Doing all our duty (which is but payment of what we owe, and is due debt to God) is so far from meriting, that it leaves us under the Name of *unprofitable*; and God is not obliged to thank us for't, as the infallible truth tells, *Luke* 17. 9, 10. much further off are we then from meriting, unless it be the name of more unprofitable, yea of idle and wicked servants, seeing (*having sinned*) we have fallen short of our duty and Gods glory, *Rom.* 3. 33. And as for motives, there were none in us; unless we will speak *foolishly in wit*, and say, the want of motives was one, *Deut.* 7. 7, 8. *Ezek.* 36. 32.

82 'Tis a notable Declamation, and a true one, which is made (somewhere) against Lust in these significant terms. Lust is the *Bewitcher* of Wit, the *Rebel* to Reason, the *Betrayer* of Resolution, the *Defiler* of Thoughts, the *Underminer* of Magnanimity, the *Flatterer* of Vice, the *Slave* to Weakness, the *Infection* of Youth; the *Madness* of Age, the *Curse* of Life, and (in the conclusion) the *Reproach* of Death: Therefore read, *1 Pet.* 2. 11. and *Titus* 2. 11, 12.

83. God hath made it our duty to be happy; for we cannot please him, if we be not pleas'd

pleas'd our selves : *He takes no pleasure in that duty, wherein we take none.* Yea, he hath made the means of our happiness a part of it, *viz.* his Service, *Psal.* 119. 11. 1 *John* 5. 3. *Psal.* 40. 8.

84 'Tis a common infirmity in most (and in some it may deserve a worse Name) that they are more asham'd to repent, than to offend, *Jos.* 7. 19.

85 Some Attributes of God are such as proceed from his Nature ; as Holiness, Justice, Faithfulness, &c. Some, which though in his Nature, yet proceed from his Will, as *Grace*, which refers to Unworthiness ; *Mercy*, which refers to Misery ; *Forgiving*, which refers to Offence : of *them* it may be said, he cannot but be *viz.* Holy, Just, &c. but of *these*, that he may chuse whether he will, *viz.* be Gracious, Merciful, pardoning, or not ; and he is so but to whom he will : for though he be infinitely rich in these, yet they might have for ever remain'd in him, without any determination of his Will to save any man. But oh *what Kindness* is this to man, that both his Nature and his Will are declared to us ! so that he is not only Gracious, &c. according to his Name, *Exod.* 34. 6, 7. but Faithful and Just to forgive and justify them that confess their sin and believe in

Jesus,

Jesw, 1 *John* 1. 9. *Rom.* 3. 26.

86. Some of the Attributes of God are *incommunicable* to the Creature ; a Creature cannot be Infinite, Eternal, Absolute, and independently Perfect, &c. but others are *communicable*, yea communicated in measure : yet these are so little possess'd and express'd by Creatures, that the Scripture makes them peculiarly God's : for 'tis not only said, there is no God beside him, but that there is none good but God, *Marth.* 19. 27. That he is the *only* Potentate, 1 *Tim.* 6. 15. that he is *only* wise, 1 *Tim.* 1. 17. and that he *only* hath immortality, 1 *Tim.* 6. 16. So that Creatures have great reason to be thankful for, but none to be proud of, whatever Excellency God hath imparted to them, *Jer.* 9. 24. 1 *Cor.* 1. 30, 31.

87. If God lookt over his every Days Work, and were not contented till He saw that it was very good ; much more should we look over ours, and not be pleas'd, unless we can see all very good : for God sees and knows not only his own, but our works. 'Tis said to every of the Angels of the Seven Churches, *I know thy Works* ; and many times over 'tis said, *he will render to every man according to his works*, *Psal.* 62. 12. (with 10. or 11. places to the same purpose

in

in the Margin there) not that we are justified by works, for that's by faith, *Rom. 3. 28.* but to shew, that faith without works is dead, and that there is as great need of works to justify our faith, as there is of faith to justify our persons, *James 2. 17.* to 26.

88 Sin being the greatest evil, and Holiness the greatest profit (it being Gods glory, *Exod. 15. 11.*) we may *very willingly* part with that good, the taking away whereof shall take sin away with it, *Isa. 27. 9.* and very cheerfully undergo any evil, the design and end of God in it, being for our profit, to make us partakers of his holiness, *Heb. 12. 10.*

89 Sin being the disease, and Holiness the health of our souls, and the chastenings of God being the Physick to effect this cure by; surely, *we had better take the remedy, though it make us sick, than keep our disease, which will make us die, Heb. 12. 9.* the remedy is better than the disease, *affliction better than sin, Job 36. 21.* 'twere an ill choice to chuse sin rather than affliction; clean contrary to that of *Moses*, which was one of the Noblest that ever was, who chose affliction, and not the pleasures of sin, *Heb. 11. 25.*

90 Our Saviour hath reduced the Ten Commandements to Two, *viz. The love of God and our Neighbour*; and 'tis great pity these Two Commands (*like the Two Tables*) should be broken one against another! 'Tis to be fear'd, that he who is false to the second, is not true to the first Command: For he that observes not the second, which is like the first, is not like to observe, nay, *it may be*, doth not at all like the first, 1 *John* 4. 20. He that is but a *Publican* as to the second, is but a *Pharisee* as to the first Table: and though 'tis not good to be a *Heathen*, yet of the two, 'twere better to be a *just Heathen*, which is possible, than to be an *unjust Christian*, which (*saving the Name*) is a contradiction, *Rom.* 2. 13. to 29. *Matth.* 11. 24.

91 Ungodly Men, *yea Devils*, may present themselves before the Lord, *Job* 1. 6. but Godly Men present (*i. e.* make a present of) themselves unto God, *Rom.* 12. 1.

92 As we could not deserve, so we cannot requite the Lord for his kindness to us; and indeed had God given to us, looking for any thing again by way of recompence and requital, *his mercies would have undone us*: for we are so far from being able

able to pay the utmost farthing, that of our selves (as of our selves) being insufficient to think one good thought, 2 Cor. 3. 5. the utmost payment we could have made, would not have amounted to a farthing; *beside*, what we return (even in our best estate) is but his own, 1 Chron 29. 14. and we are beholden, not only for what we receive from him, but for what we do and give to him; so then, that which is the effect of his love and grace, can never be the reward of it: *Less than the least of all thy mercies* must be our *Motto*, as well as *Jacobs*, Gen. 32. 10.

93 Our Lord Jesus Christ loves and commends, countenances and encourages, discretion, ingenuity and morality, Mark 10. 21. and 12. 32. yet deals plainly, and tells them this is not enough, if the *but one thing necessary* be wanting: this all is nothing at all, if we have no more. *A man may not be far from the Kingdome, yet never the near*; the foolish Virgins came to the very Gate, but were without still, where are dogs, Rev. 22. 15. Prophane ones are afar off indeed, yet *Publicans and Harlots go into the Kingdome of God, before some who pretended to have a Title to it, as being Children of the Kingdome*, Matth. 21. 31. with 8. 12.

They who were afar off (being sinners of the *Gentiles*) were made near by the blood of Christ, *Eph.* 2. 13. when the *Jews*, who were near as the natural branches, and of the Common-wealth of *Israel*, were cut off, *Rom.* 11. Civil persons of good dispositions, of sweet, lovely and taking behaviours, and very innocent conversations, seem to be near, as he *Mark* 10. 20, 21. who seem'd to bid fair for heaven, and marcheth on gallantly, till put to the trial, and then he retreats, though with grief that he cannot have heaven and the world too; yet rather than he will part with his possessions on earth, he will venture the loss of heaven, and rather have his part in *Purgatory* than in *Paradise*: on which our Saviour makes a close application (and a startling one) to rich men, as it there follows. There are some *Semi-Converts*, half or almost Christians, *Acts* 16. 28. and these seem nearer: but he that sits down at half-way will never come to the end of his journey; but is still far off, though he have gone so far. There are others who have the Name of Christians, and are within the pale of the Church, and these are nearest of all the rest; yet many of these also may be afar off: for what is the Name without the Thing? if we be

not found in Christ Jesus, *New Creatures*; yea, as our Saviour tells us with a *Double Verily*, except a man be born again, how near so ever he be to, he cannot see (nor enter into) the Kingdome of God, *John 3. 3, 5.*

94 They who lose their possessions, may and should in *patience* possess their souls; and then, though patience cannot keep them from misery, yet it will keep them from being miserable: for *a man never loseth very much, if he lose not his soul nor himself, Luke 21. 19.*

95 Our Saviour bids his disciples *Not fear them that can kill the body*, for that's the most and worst they can do: *the worst!* alas, is not that bad enough? no, there may a worse thing befall us, *viz.* the destruction, *i. e.* the damnation of body and soul in hell: 'Tis as if he said, you can at a cheaper rate and more easily die than be damned; you are never undone (*though kill'd*) if not damned; 'tis never very ill, if it be well with the soul: *you have more reason to fear God than man*; for God hath more power over you to do more good for, or evil to you; though the body be in, the soul is out of mans reach, but both are in the hand of God; therefore *Math. 8. 28.*

96 To go out of Gods way for life, is to go out of the way of life, *John* 5. 39, 40. and 6. 68. and 14. 6. *Acts* 4. 12. *Tis not only* lost labour, *but* the way to death, to seek life out of or without Christ Jesus, *Rom.* 9. 30, --- 33. and 10. 3, 4.

97 Take heed of temptation in a time of straights ; for *as mans extremity is Gods opportunity to help*, *so 'tis the Devils opportunity to tempt*, *Matth.* 4. 2, 3. and as God suits consolations, so the Devil suits temptations to our conditions, *Prov.* 30. 8, 9.

98 The service we do to men is never acceptable to God, unless we do it as serving the Lord, *Eph.* 6. 6, 7. *Col.* 3. 22, 23.

99 Religion, which is to be our business and pleasure too, is not for spare hours, nor hath it any hours to spare, *Luke* 1. 75. *1 Cor.* 10. 31. We should be religious in all things, and at all times.

100 He that is not good *in secret*, it may be fear'd, that he is but an hypocrite *in publick*, *Matth.* 6. 1, --- 6. and 23, 25, to 30.

T H E

Second Century.

1. **T**Hough *Death* may separate a Believer and his near and dear relations, yea, and make a separation between his soul and his Body, yet it *shall never separate him from his happiness, from the love of God in Christ, Rom. 8. 38, 39.*

2 All our attendances upon, and our addressles to God, speak not any need he hath of us; for he that giveth all things, needeth nothing, *Acts 17. 25.* but they speak the need we stand in of God, of his mercy and grace, *Heb. 4. 16.* And surely if God need not our services, he doth not need our sins. Wilt thou lie for God? *Job 13. 7.* The wrath of man worketh not the righteousness of God, *James 1. 20.* No evil is to be done for any good, *Rom. 3. 8.* and they who sin under the pretence of service, and dishonour God under the Name of honouring, will have no thanks for honouring, but severe judgment for sinning, *1 Sam. 15. 20, --- 23. Isa. 66. 5. John 16. 2.*

3 We are forward to hear and pray, which are cheap and easie things; but when self is to be denied, and lusts to be subdued,

duced, what we pray for is to be practised, and what we hear is to be done (*which is the Spirit, Power, and Life of Religion*) ah how backward are we! alas, how many exercise themselves unto Godliness (use the means) who do not exercise themselves in Godliness, which is the end of means: Thus Religion dwindles away in, and persons content (*though they cheat*) themselves by by meer externals: but how sad will it be to go, as I may say, religiously (*i.e. hearing and praying*) to Hell! *Ezek. 33. 31. James 7. 23, --- 27. Matth. 7. 21, 22, 23, 26, 27, 28.*

4. Take heed of doing that in, with, or for company, for which thy heart may smite thee, and thou must repent, when thou art alone, *Exod. 23. 2. 1 Sam. 24. 4, 5, 6.*

5. They are sad joys and displeasing pleasures, which a man must repent of, or be damned for; and *such are all the pleasures of sin*, or sinful pleasures: such as sin puts us upon, or such as flow from sin.

6. Endeavour to maintain such thoughts of grace and sin, heaven and the world, as you have, or seem to have, when you are at prayer; then we seem to look on sin as ugly and odious; and on the world as vanity and emptiness; on grace and glory as the most desirable things:

things : but how little doth our conversation say of this ? while at prayer, we seem to be fervent in spirit, but when off it (like water taken from the fire) cold again, 1 Chron. 29. 18.

7 A Christian should and will endeavour to use the world and sin as they used Christ; that is, to crucifie them, Gal. 5. 24. and 6. 14.

8 If the Law of the Members do oppress thee, cry out as Paul did, Rom. 7. 24. and God will hear the cry of the oppressed, Psal. 9. 9.

9 God sometimes suffers others to be dis-ingenuous towards us, to correct our dis-ingenuity towards him ; sometimes by them of our own bowels, 2 Sam. 12. 11. and rather than fail, a dumb beast shall speak and rebuke mans madness, 2 Pet. 2. 16.

10 All our grace is from God, who is the God of all grace, of all kinds and all degrees of grace, the Author, the Preserver and Finisher of it, 1 Pet. 5. 10.

11 The vanity and unsatisfactoriness of the things of this world , appears in this, that a fancy, an humour, an ungrounded fear, will rob us of all the comfort of it ; and what are all these things, without the comfort of them ? and how many deprive themselves of

of much good, for fear of losing it, which is (Nabal-like) to die for fear of dying, 1 Sam. 25. 37. Thus many kill themselves while they are alive, for worldly sorrow is good for nothing but to work death; 2 Cor. 7. 10.

12 It is as great a mercy to want that patiently, which God denies, as to use that cheerfully which God gives, Job 2. 10.

13 When we believe, we receive Christ into our selves, John 1. 12. *for he dwelleth in our hearts by faith*, Ephes. 3. 17. and when we love, we give up our selves to Christ, 2 Cor. 8. 5. Faith then worketh by love, or (as the Greek hath it) is effectually wrought by love; the receiving of Christ into our selves by faith, is warrantis'd by love, i. e. our giving up our selves to Christ.

14 Gods measure is ever best, so much health and no more, so much wealth and no more is best for thee, *as God sees good*; for though we beg for daily bread, 'tis fit that God should be our Carver, Prov. 30. 8.

15 It's a great evidence of pride and passion, when the want of one thing robs us of all the comfort we should take in the rest, Gen. 30. 1. beside inordinate affection will chuse for it self, though on hard conditions, and is often punisht with having it's will,

as Rachel was, who no sooner had her wish,
viz. Children, but two, and she died.

16 God orders all our afflictions, for the
quality of them, what they shall be; for the
quantity, how much and how great they
shall be; and for the duration, how long
they shall be, *Gen. 15. 13.* A stranger, af-
flicted, 400 years; *there's all three.*

17 There is not more comfort from
Gods giving us any thing we want, than
there is safety in waiting on God for the sup-
ply of our wants, *Lam. 3. 25, 26.* and sure-
ly, there's no mercy that's worth praying
for, but is worth waiting for; and if the
mercy shall be ours, 'tis fit the time should be
Gods, who doth all in the best time, even in
due time, *1 Pet. 5. 6.*

18 A mercy granted may not be in love,
though it be the return of a Prayer, for God
hath granted some their desire in wrath,
Psal. 78. 29, 30, 31. compared with *Psal.*
106. 15.

19 If we have never so many and good
means to bring about an end, it's God must
bless them; if but a few means God can mul-
tiply them; if they be contrary God can use
them; if there be none, God can create them,
or work without them. When *Jehosaphat*
knew not what to do, his eyes were to God,
who

36 *Things worth thinking on:*

who is never at a loss, but alwayes knowes what to do, and is never out of his way.

20 There never was man but died or was changed (as *Enoch* and *Elijah*) and never shall be man, but must die or be changed: it hath been the end of most mens stories, *and he died*; and 'twill be of all mens to die or to be changed, *1 Cor. 15. 51*. Let us therefore prepare for death, and wait all the days of our appointed time, till our change shall (*for it must*) come, *Job. 14. 14*.

21 God hath further designs than men can reach; we see not all at once: the best enjoyments do often issue from the greatest disappointments; so that *we have cause to bless God for crossing us, Gen. 50. 20*.

22 'Tis a great sign, that the rod is in love, when thou dost not only bear but hear the rod, so as to learn the lesson of growing the better for being beaten, *Psal. 94. 12*. 'Twas a pretty one, of a little child, when corrected, *Kiss me Mother, and whip me again*. Oh when a rod begets love, 'tis an argument that 'tis from love.

23 We should fear none but God, and be afraid of nothing but sin, and blessed is he that so feareth alwayes, *Prov. 28. 14*.

24 There are many Cordials that God will not give to his children, till they be faint or sick; strong consolations are reserved for great tribulations, *2 Cor. 1.4, 5.*

25 If we will take a true measure and make a right estimate of good or evil, it must be as it relates to the soul, *Matth. 10. 28. 2 Cor. 4. 16, &c.*

26 Man is Gods Creature, sin is mans, and misery is sins: Man was Gods Image, sin is mans image, and misery is sins image; 'tis only by Christ Jesus that we are freed from misery, sin and our selves, and brought to God and his Image, *1 Pet. 3. 18.*

27 We live by many Deaths; our Natural, Spiritual, and Eternal Life is by death: Many Creatures are put to death to keep us alive; yea, Christ Jesus died that we might live; and we our selves must die that we may live. *Oh how good is God to us,* who hath made not only the Creatures ours, but Christ ours, and in and by him death ours! Who makes every thing (*the worst as well as the best*) to work together for good to them that love him, *Rom. 8. 28.* and though we are less than the least of mercies, yet thinks not the best (*even Grace and Glory*) too good for us, *Psal. 84. 11.*

28 Some men who seem free enough to
con-

38 Things worth thinking on :

confess their sin, are yet very impatient at the reproof of it; the reason seems to be because *Confession is but like an arrow shot from them*, and the danger is going off, but *Reproof is like an arrow shot to them*, and the danger is still approaching: beside, *Confession is their own act*, but *Reproof is another mans*, and *all our own acts on ourselves are more gentle and favourable, than others acts upon us*; as a man that pincheth or striketh himself, feels it less (or at least regrets it less) than if another did it. I need not add, that men reckon reproofs to be nothing but, or to differ very little from reproaches, *Prov.* 9. 7, 8. and 12. 1. and 15. 10.

29 It is the great work of a Christian while he lives in the body, to be crucifying the body of death, *Rom.* 7. 24. *1 Cor.* 9. 27 *Rom.* 6. throughout.

30 They who use to think well often, cannot but do well sometimes; and they that think of evil, are like to do evil: *for vain imaginations produce vain conversations*, *Mat.* 12. 35. *1 K.*

31 It should be (and is) the desire of every gracious person to attend upon God, without distraction, *1 Cor.* 7. 35. and to walk with God (as *Enoch*) without interruption, *Col.* 1. 9, 10.

32 It's very great reason, that he who is from Gods

Gods, should cease to be his own, and to act for himself, *1 Cor. 6. 19, 20.*

33 It's as much (if *not more*) the desire of a gracious person, to hear what he is to do, as what he is to enjoy; Commands to be obey'd, as Priviledges and Promises to be obtain'd; *that he may be Gods to serve God,* as *that God may be his to save him;* that he may glorifie God on Earth, as be glorified by and with God in Heaven, *Acts 9. 6. Phil. 1. 20,* &c.

34 'Tis our Heaven here to have God with us, and Christ with us; but 'twill be our Heaven hereafter to be with God and Christ, *Phil. 1. 23.*

35 Sincerity is good security against others reproaches, *2 Cor. 1. 12.* and against our own infirmities, *Rom. 7. 25.*

36 An evil mind (when it hath power and opportunity) doth not only follow the way of desires already within, but frames to it's self new desires not thought of before, *1 Kings 8. 12, 13.*

37 They who love God, consider more what is, than why 'tis commanded, *1 John 3.* and there is no service like his, who serves because he loves.

38 Sufferings for Christ Jesus are so far from separating his love from the Sufferers,

thers, or theirs from him, that they the more
 indear each others affections, *Rom. 8. 35.*
 ——— 39.

39 Hope is a great succour and support to
 perplexed minds, *Psal. 42. 5. Lam. 3. 24.*
Rom. 8. 23, 24.

40 They who have defaced the Image of
 goodness and vertue in themselves, do not
 love to see it in others; 'tis an eye-sore to them
 1 *John 3. 12.*

41 We should not so much consider and
 love the things that do, as the things that
 ought to please us, *Matth. 19. 8.*

42 Jealousie between relations and friends
 is the Phrensie of wise-folkes; the well-wish-
 ing spite; an unkind carefulness; the way
 to lose that which we most suspect and are
 unwilling to lose; the Self-Punishment for
 others faults; the Cousin of envy; the
 Daughter of Love; and the Mother of Fear
 if not of Hatred, *Prov. 6. 34.*

43 It doth hugely oblige us to, and should
 as much indear our obedience to Jesus Christ
 that he hath given life to us, who deserve
 death, yea and died for us, that we might
 live, 2 *Cor. 5. 14, 15.*

44 Take heed of flattering and idle busi-
 nesses, who spend their time in telling of tales
 and talking of nothing but vanity, 2 *Thy*

3. 11. *1 Tim.* 5. 13. *1 Pet.* 4. 15.

45 'Tis much more noble to love distressed Vertue, than to adore or enjoy the Poms and Vanities of this wicked world, *Heb.* 11. 25. for we are equally enjoy'd to forsake them, as the Devil, and all his works, and all the sinful lusts of the flesh.

46 Whatever we part with and surrender up, in obedience to the will of God, we are sure to receive it again with usury, *Mat.* 19. 29.

47 He who repents for not doing the Will of God, doth do the Will of God, *Matth.* 21. 31.

48 'Tis more a *Martyrdome* to deny our selves, to mortifie our sins, to submit our Will to the Will of God; and a greater *Argument of our love to him* : than 'tis to give our body to be burned, *1 Cor.* 13. 3.

49 Our Will in any evil, or to it, makes it cease to be an infirmity, and makes it to be a sin, though it be not committed, *Matth.* 5. 28. but our Will in and to any good, makes it a Vertue, though it be not acted; for then God accepts the Will for the Deed, *Matth.* 26. 41. *2 Cor.* 8. 12. *Heb.* 11. 17.

50 Many are apt to quarrel with God for non-performance of his Promises, when it may be they are not the *Persons* to whom

or have not performed the Condition to which the Promises were made, *Gen. 4. 6, 7. Mat. 26. 15.*

51 If we are but naturally or prudentially patient and humble, and not so in obedience to the Will of God, we may be said to be vertuous, but cannot be said to be gracious, *1 Pet. 2. 18, — 21. 1 Pet. 4. 19.*

52 To gratifie Nature is a duty, but to satisfie humour, or to gratifie lust, is a sin : We may pray for daily bread, and beg food convenient for us; but to ask meat for lusts, to eater and project for the flesh to fulfil the lusts thereof, is to sin against, to tempt, and provoke God, *Psal. 78. 18. Rom. 13. 13, 14.*

53 The World shall never overcome them, for whom Christ hath overcome the World ; but they shall have peace, *even then, when they have tribulation, John 16. 33.*

54 Many mens senses ingross the men, as if they had no souls to mind, or had souls only to mind their bodies : Their bodies are daintily fed, and richly clad ; They have Gentlemens bodies, and (too often) slaves minds : and of such men (one saith) *all is good but the man, Luke 16. 19, &c.*

55 Terrors that are caused and exalted by a guilty conscience, are the most intolerable

rable and incurable of any other, *Prov.* 18.
14.

56 Body and Soul are so united and do so sympathize, that they are refreshed or pained together: the body never sends the stomach to tell us we have eaten too much, but the soul feels it too; for when the stomach riseth against the meat, the conscience riseth against intemperance; and as the one feels the meat, the other doth the sin of surfeiting. Let the *Palate and Belly pleasers* read *Luke* 21. 36.

57 'Tis a goodly thing to learn the *Theory*, of them that understand the *Practise* of Religion well, *Phil.* 3. 17, to 20.

58 What's thy end in keeping so much a-do? is't to get wealth? yes: but why? for contentment: well, if their be more without it, thou goest the farthest way about: since a man may as soon arrive to contentment, as (yea, and sooner than) to that which he seeks *but as a means to it*, *Luke* 12. 15. *Heb.* 13. 5.

59 Why do so few men confess their sin? 'Tis because they are in them: 'tis for him that's awake to declare his dream. Were men awake and their eyes open, they would confess and cry out of sin, as the most ugly, hideous and dreadful thing, and *more frightful than the Devil himself*, *Acts* 2. 37. *Rom.* 7. 9. with 24.

60 'Tis Treason against the Law of Love, and of God, for any to marry, unless they Wed ; that is, unless they love, and be true to their Love, *Prov. 5. 19. Heb. 13. 4.*

61 Some have been admirable in the World, in whom their acquaintances have not observed any remarkables. Few men have been admired of their familiars, for *(others see their excellencies, but)* these see their imperfections. Every one may represent an honest man upon the Stage, but in House and in Bosome, to keep rule and decorum, that's brave indeed, being *(if at least it be)* without art, *2 Cor. 1. 12. Psal. 101. 2, &c.*

62 Innocency towards God and Independency on man, are rare things, they most contribute to our quiet and content : Guilt God-ward, and beholdenness to men, do often lie heavy ; for *Obligations are severe things*, and leave not so much as a mans will at liberty, for that stands bound by a title of gratitude : *Nothing* (as the Italian *Proverb*) *costs a man more dear than gifts* : for what is sold a man gives but his money, but for gifts and obligations a man gives himself, and some men give away other mens rights, and their own conscience, for a gift receiv'd, *Exod. 23. 8. Dent. 16. 19. Prov. 17. 23. Phil. 4. 11, 12, 17, 18.* Yet

63 A man doth most freely enjoy what's given, when it's deserved, or can be requited, and that a man is not under need, but hath in his will or power to live without it: for 'tis hard to think any Liberality so free, or Hospitality so pure and hearty, as would not be attended with grudging, not to say reproach, if the person were necessitous. A great deal of that which goes under the Name of generosity and bounty, may be without love or charity, *Phil. 4. 11. 17. 2 Cor. 11. 7, to 10. and 2 Cor. 13. to 18. 1 Cor. 13. 3. Prov. 23. 7.*

64 Some persons (*as fearful ones*) anticipate their misery, and take it up afore-hand; and by thinking make themselves miserable before they are: they are as sad for fear of suffering, as if they suffered; and for fear of the future, lose the present; as if men should kill themselves for fear of dying, and *make themselves miserable, because they may be so.* They grieve more than they need, who grieve before they need, *John 16. 6. 1 Pet. 3. 14. Phil. 1. 27, 28.*

65 In Hospitals, as an excellent person observes, we may see the various shapes of humane misery, and how many souls are narrowly lodg'd in *Synecdochical* bodies, who see their earthen Cottages moulder away to

dust, limb after limb, who survive and live but to see themselves dead and buried by peece-meals. *I apply it thus*, Ah how should they who are whole and well, bless God that they are not as other men are ! *We little think how much we owe God for what we are not ; that we are not sick, not lame, not deaf, &c.* 2 Cor. 4. 8, 9. The Apostle rejoyceth in four *Not's*, So 2 Cor. 6. 8, 9, 10. I will much help us to thank God for what we have, if we consider what others want; and to bless him for what we are not, if we consider what we were, Rom. 6. 17. 1 Cor. 6. 11. 1 Tim. 1. 12, 13.

66 Many times that which should be the cause of compassion, becomes an argument for cruelty, and more misery is laid on them who are already miserable ; as if it were just to add affliction to the afflicted and not to pity, *which is the least comfort to men in misery*, Psal. 69. 25. and 71. 11. Zeck. 1. 15.

67 A man should measure his greatness by his goodness, and should not love greatness, but that therein he may shew his goodness in the greater glory, 2 Sam. 7. 2. 1 Chron. 29. 1, --- 16. Psal. 16. 2, 3.

68 None should cease to be good men, that they may appear to be good friends, 2 Sam. 13. 3, 5.

69 We are most like God, when we are

as willing to forgive, as powerful to punish : and admirable is his vertue and praise, who having cause and power to hurt, yet will not, 2 *Sam.* 16. 9, -- 12.

70 Some Philosophers have written in the praise, of Self-murther, as if, in some cases it were a noble act of courage : but surely had they understood Divinity they would not have pleaded for that, which is a breach of Gods command, yea, and contrary to the fundamental Law of Nature, *Self-preservation*. Every man is trusted with Self-safety, and he that justly pursues it not, is his own Traytor, much more he, who unjustly destroys it. *There was never any creature that willingly kill'd it self, beside man ;* and they that do so, aime (though amiss) at some kind of safety, from want, or pain, or shame, or some other mis-feared danger ; as *Achitophel* and *Judas* did So that killing ones self is but a false colour of courage, proceeding rather from fear and cowardise ; for were it not respecting of harm, a man would not regard what might be done to him ; and Hope being of all other, the most contrary thing to fear, and self-killing being an utter banishment of hope, it must needs receive its ground from fear and despair. He who said thou shalt not kill, meant thy self in the first

48 *Things worth thinking on :*

first place, for *self-love is the measure of love to others*, *Matth. 22. 39.* On the whole therefore these, and such others, must be false and foolish sayings, *viz.* 'Tis better to die (*viz.* thus) than live a beggar : better to die, than to live in disgrace, &c. Oh no ! 'Tis better to suffer than to sin ; and that any should take away thy life, than thy self. 'Tis a foolish thing and cowardly to put ones self to death to escape being put to death.

71 Vice it self is many times fain to take sanctuary of Vertue ; and persons that have offended, to seek their help from them whom they have offended ; as *Shimei* did, *2 Sam. 19. 18, --- 22.* we should carry it ver-
tuously and friendly to all, for who knows to whom he may be beholden ; but they who will not be good for Gods sake, will hardly be good, though they may do good, on other considerations.

72 The great God is so good, that he not only condescends and humbleth himself to behold the things that are in Heaven and in Earth, *Psal. 113. 6.* but which is the wonder of wonders, he doth beseech and even beg men to be reconciled, to receive his grace and favour, *2 Cor. 5. 20.* and surely, they will do very little for God, who will not be entreated by him to be happy themselves.

73 How-

73 However men may be exalted, they should consider that the beginning and end of their bodies is but earth and dust, *Gen. 3. 19.* and how rich soever they be, they should yet entertain their thoughts with this, that as they brought nothing in, so they must carry nothing out of this World. *1 Tim. 6. 7.*

74 If ever men may remember and mention their own noble deeds, 'tis then when their just defence and others unjust dealings doth require it, *2 Cor. 12. 11.*

75 'Tis not good to vie slanders with men of tongue; that were only to be at strife, who should be most foolish and most wicked, *1 Pet. 3. 9. Prov. 26. 4.*

76 Though we may punish, we should never wrong an Offender: *When we punish the Malefactor, we should spare the Man;* and make it appear that our anger is not against the Man that sins, but against the Sin, *Psal. 99. 8. Dent. 25. 3, &c.* A just punishment may be, in the manner of doing, unjustly done.

77 Vengeance is a thing we should leave to God, and content our selves onely with a Vindication: *Though we may right our selves, we may not wrong others.* And in taking Vengeance, we wrong God, our Neighbour, and our

our Selves, *Rom. 12. 19, 20, 21.*

78 He is a very gross Christian, that thinks it his duty to be a Clown or Uacivil. The Apostle *Paul* seldome used handsomer language, or carried himself more gentilely, or gave more terms of respect, than when he appeared before men of Place and Power, *Phil. 4. 8.*

79 We should not encourage Flatteries, nor Calumnies and Backbiting, by our belief or hearing of them. If some did not take pleasure to hear and beleve, others would not be so much pleas'd to make or carry false reports, *Lev. 19. 16. 1 Tim. 5. 13. Prov. 26. 20.*

80 Though our own inclinations would lead us to the most pleasing civilities, yet our Neighbours need must over-rule our judgment, to put on severity for his profit, *Jude 22, 23.*

81 He that will not use the rod on his Child, is like to have his Child used as rod on him, *1 Sam. 3. 13. 1 Kings 1. 5, 6.*

82 There's nothing makes death evil, but the evil of our life : *If sin be taken away, death hath no sting*; but instead of being dreadful, it becomes desirable : They therefore that would not be afraid of death, should close with Christ, who makes it worth our
while

while to live or die, *Heb.* 2. 14, 15. *1 Cor.* 15. 56, 58. *Phil.* 3. 20, 21. *Revel.* 14. 13.

83 He that dissembleth with God is not to be trusted by man, *John* 2. 23, 24. *1 Thes.* 3. 2.

84 There's scarce any thing more rare than true grief; there are tears fained, tears of custom, and tears of *decorum* and fashion: *Many weep gracefully without grace.* 'Tis only godly sorrow that's worth commending, *2 Cor.* 7. 11.

85 Youth excites delight, beauty desire, great wit admiration, vertue esteem and respect, eminent goodness friendship; and (they say) to produce a Love there must be a pleasingness also. Thus *all things are parcel'd out, and none hath altogether.* 'Tis none but Jesus Christ that is altogether lovely; and therefore *seeing all desires are in him, he should be the desire of all*: and no soul can have content and satisfaction that is not married to him, and they that are, want none, *Cant.* 5. 10, --- 16.

86 The best policy is to prefer doing our duty before all enjoyments, and the peace of ones conscience before any peace else, and the liberty of serving God (*whose service is perfect freedom*) before the liberty of our persons, *Acts* 4. 19, 20.

87 To go against reason and conscience for any other reason, is highly to sin against God, who is God of reason and Judge of conscience, *Gen. 39. James 4. 12.*

88 Love is the root and spring of all other affections and passions; a man hates because he seeth somewhat in that he hates contrary to what he loves; and is therefore angry, because in that wherewith he is angry, there is something which impedeth or hurteth what he loves.

89 'Tis a difficult thing to judge ones self right. It's best with some when they think it worst, *Revel. 2. 9.* and worst with some when they think it best, *Revel. 3. 17.*

90 God is the Father of mercies, *2 Cor. 1. 3.* Mercy is his Child, and comes as free from him, as a Child from a Father; and therefore he sent *his own Son* (whose Father he is, and in whom he is a Father of Mercies) to be *his love-Token* to the World, *John 3. 16. Rom. 5. 8. 1 John 4. 9.*

91 We cannot live without breathing either naturally, or spiritually; and this necessity of breathing (*that we may live*) doth sometimes force out such sighs and groans as are unutterable, *Rom. 8. 22, 26.*

92 It was sad with the Primitive Time when they were undone for well-doing

and must suffer evil, because they would not do evil : but though 'twere sad, yet 'twas their glory ; and for which they not only glorified God, 1 *Pet.* 4. 13, --- 16. but for which (as the Apostle speaks) God gave them thanks, 1 *Pet.* 2. 19, 20.

93 A wicked man (*ὁ δὲ ὁσὲν ἐαυτοῦ φίλινος ἔσται*) is not a friend to himself ; he flies and labours to run away from himself like *Adam*, as well as from God ; and is never in so bad company, as when he is (*and therefore can seldom endure to be*) alone, because he is then with his own guilty conscience : and this makes men study so many Pastimes and Arts of diversion, or to fall a building, as *Cain* did. They endeavour to hide their faults not only from others, but to conceal them from themselves : they esteem their crimes not sufficiently hidden, if themselves see them ; they with-draw them from their own conscience, by bribing, blinding, and and fearing it as much as they can.

94 Some men hate their own vices in others, as if they had not the trade of sin enough to themselves, unless they had a *Monopoly* and might ingross it.

95 When we go about any thing from the dictates of passion, we should (if at least when in a passion we can) consider, whether

we our selves may not afterward be the first men, who will wish it undone.

96 He (in some measure) loves an evil, who is overcome by it, *2 Pet. 2. 19.* for conquest of this nature is on the Will, which never chuseth an object, till it love it. *There only we can have a perfect Conquest over sin, where there will be a perfect hatred of it.* Here (in the best) there is but an incompleat restauration of the image of God : The body of Nature and body of Sin are born and must die together.

97 There is scarce a more hateful quality in the eyes of God or Man, than that of the *Herodians*, who lie in wait to catch and to accuse an innocent man, *Mark 12. 13.*

98 Some men eat and drink so long, that they are good for nothing, but either to lie down and sleep, or to rise up and play, to live to day and die to morrow, having made their belly the grave of their souls and dungeon of reason, *Rom. 13. 12. --- 14.*

99 Many a man needs no more to undo him, than his own desires ; they are so bad, that no enemy could wish them worse than to be themselves (as Covetous *Midas's*) being alwayes desiring and labouring for that

that, which they resolve never to use, and which will be to their hurt and ruine, *Eccel. 4. 8. and 5. 13. and 6. 2.*

100 'Tis a marvellous stupidity and illogical, that the more continual experience men have of the Vanity of the World, the more greedy experiments they make to find (*if they could find out*) solidity in it.

Alas ! *fond Child*

What hath thee so beguil'd
To seek for Hony in a nest of Wasps ?

Thou maist as well

find ease in Hell,

And sprightly Nectar from the mouth of
Asps.

Shall the World always make fools of us ?
or rather, we of our selves ? Shall we never take warning by others nor our own harms ? Let the time past suffice, &c. *1 Pet. 4. 3.*

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Third Century.

1 **W**Hat good man had not rather want the thing he most desires, than obtain it by unlawful and irreligious means? *but mens passions and Gods directions seldome agree: such as too much attend their own ends, seldome confine themselves to Gods means, Rom. 3. 8. 1 Tim. 6. 9, 10.*

2 They confess their own weakness as to **T**rueth and Justice, who chuse rather to contend and conquer by force, than by Argument, *Acts 4. 14. -- 17.*

3 'Tis a sin against Hospitality, to open your doors, and shut up your Countenance; be sweet, gracious, and free, let your looks be the Chrystal to your Disposition. Though a churl may bid all *welcome*, yet he thinks none so: though he may say, *Eat and drink*, yet his heart is not with thee, and his courtesie seldome comes, but for gain or falsehood, as *Solomon* tells us, *Prov. 23. 3, 6, 7, 8.* And on the other hand, how generously

ously & ever you entertain, never compel him to surfeit, whom you invited to feast; nor to be drunk and lose his own by anothers health, *Hesl.* 1. 7, 8.

4. 'Tis better to be above, than but even with an enemy: He that revengeth is but even with him (*as the phrase is*) but he that pardoneth is above him; for *so much as a man is better than another, so much he is above him*, *Matth.* 5. 44, --- 48. And on the other hand, let no man offend on the presumption of a pardon; for he seems to be in love with a fault (like *Shimei*) who had rather be forgiven, than be innocent. It's better not to need, than to have a pardon.

5 All humane Reason is so intermixt with wit and fancy, that many times a man can hardly tell which is which: Reason hath so many shapes, colours and forms, that we know not which to take hold of; experience and events have as many: What shall we do then? *To the Law and to the Testimony*, *Isa.* 8. 20. *Search the Scripture*, *2 Tim.* 3. 14, --- 17. *Eph.* 4. 14.

6 As 'tis impertinent, yea meer vanity and very folly, to make a profession of love to God, and yet express none to our Neighbour, *1. Jobns* 3. 17. and 4. 20. So 'tis in vain to pretend love to mens souls, while we

shew no love to their bodies Surely no man will thank another for killing him, though he should tell him 'twere in kindness: 'Tis worse than he, that as a mad man casteth Fire-brands, Arrows and Death, and saith *Am not I in sport?* Prov. 26. 18, 19. No man cares for such biting Jestes and hurtful Sports, much less for injurious Courtesies and killing Kindnesses. Persons may complement, and say they will do this and that (*and I know not what*) for your service and welfare; but who can look for service, when he finds unfaithfulness and violence, 1 Sam. 18. 25.

7 That the evil of sin is the greatest evil appears by this, as well as many other arguments, that (though other evils may be complain'd of and lamented, yet) there is none to be repented of, but this of sin.

8 A man cannot do himself a greater kindness, nor better service, than to serve God with his best, his all, and to his utmost. For as wicked men by the evil of sin, bring an evil reward, or reward of evil, viz. the wages of sin, upon their own Souls, *Isa.* 3. 11. So they who serve God will find that in keeping his commands there's great reward; *Psal.* 19. no less than eternal Life, the gift of God, *Rom.* 6. 23. and therefore

say to the Righteous, it shall be well with them, for they shall, yea they shall eat the fruit of their doings, *Isa. 3. 10.*

9. The good man's *best*, and the bad mans *worst*, lyes in *shall be's*, *Isa. 3. 10, 11.* in reversion. Here *Dives* had nothing but his good things, but hereafter he had no good thing. Here *Lazarus* had his evil things, but afterward no evil thing. The good man when he dies takes his leave of, and departs from all evil; and the evil man when he dies takes his leave of, and departs from all his goods, *which was all the good he had.* Now he is comforted, but thou art tormented, *Luke 16. 25.* Oh 'tis a sad thing to have ones portion of good only in this life, *Psal. 17. 14.*

10. The things of this World, *viz.* the lusts of the Eye, the lusts of the Flesh, and the Pride of Life (which some call *The Worlds Trinity*) the God which Worldlings worship, have many charms, and are bewitching: Many have been enchanted by the god of this World, to make this world their God; and there's no conquering, no nor avoyding the influence and force of its Philters, which work on the sense, but by Faith and being strong in Faith, *Heb. 11. 25. & John 5. 4, 5.*

11 Our great desire and endeavour should be to be men of truth; *true* to God and his Glory; *true* to our souls and their happiness; *true* to men and all the offices of Love we owe to them; and we should *owe no man any thing but love*, Ephes. 4. 15. Rom. 13. 8. Falshood and Hypocrisie is ungodly, unmanly, and unfriendly; 'tis odious to God and all men that discover it, and much needs be hurtful to them that act it; for *Math. 23. 33.*

12 'Tis to be our Prayer and Care, not only to receive mercy from God, but to improve it for God, and return the praise to God, *Psal. 116. 12.* yea, and that according to the benefits which we receive *Psal. 116. 12. 2 Chron. 32. 25.* and then 'twill be a more blessed thing to give than to receive, *Acts 29. 35.* For thankfulness, and giving God the praise, is the completing and crowning of all our mercies, without which they are scarce to be called blessings, *Psal. 40. 1, 2, 3.* There are six degrees of mercy, and the *New Song* is the sweet close and glorious Crown of all.

13 A good man would gladly be preserved, not only from miscarriages, but mistakes, for they occasion miscarriages, not only from presumption, but ignorance; not only

only from the known evil of his ways, but the unknown and undiscerned secrets of his heart: and is impatient till he be so upright, as not only, not to commit the great transgression, but that the thoughts of his heart, the words of his mouth, and the works of his hands, may be all acceptable to God, *Psal.* 19. 12, 14.

14 Oh what a sad life do they live; who live in pleasure! Life do I say? No, no, *they are dead while they live*, 1 *Tim.* 5. 6. If we will say they live, we must say, that 'tis but like *Bedlams*, who (and their pleasures also) are run stark mad: For to this purpose is that of *Solomon Eccles.* 2. 2. or else they are degenerated and metamorphosed into Beasts *Jer.* 5. 8.

15 Fondness is the sickness of love, by which children are taught to rebel, 1 *Kings* 5, 6. If it proceed not so far, yet they are very ill bred; for such persons (*as somebody says*) teach their children to be Gentlewomen, before they teach them to be women; to bridle their chins more than their tongues or pride and passions; how to behave themselves in a Dance, better than in Company; how to wear fine cloaths, than how to do virtuously: thus they are

put off (*being puff'd up*): with shew without substance. But let us learn to teach children (*to whom much reverence is due*) by word and deed, by doctrine and example, if ever we expect they should prove dutiful to God and to us, and of any use to others while they are in the World, *1 Sam. 3. 13. Tit. 2. 4, 5. Prov. 22. 6. and 23. 13, 14. & 13. 24 & 19. 18. & 22. 15.*

16 He that keepeth Israel doth neither slumber nor sleep, *Psal. 121. 4.* And how safely and quietly may they sleep, for whom God is pleas'd to wake and watch? *Psal. 4. 8. & 3. 5. Prov. 3. 24.*

17 Will-worship and VVill-suffering are both bad; as is clear from *Col. 2. 23. 1 Cor. 13. 3.*

18 'Tis no cure of Passion to delay it: For that which *Athenodorus* prescrib'd to *Augustus*, to repeat the Alphabet between passion and revenge, s but boyish and flight, as diverting the mind to a trifle; which is only to *covacen*, and not to conquer the distemper: 'Tis like the cure of *Empericks*, which may allay, not free a disease: 'tis best to pluck it up by the Roots; and how that's done, see *Gal. 4. 24.*

19 They dispute best, and are most like to prevail; who use hard arguments and

soft words, *Prov.* 15. 1. and 25. 15. *John* 7. 46.

20 An hypocrite is one who seems to be what he is not, and would not seem (*nor be seen*) to be what he is, *Matth.* 23. 25; -- 28.

21 All men offend in many things, *James* 3. 2. and many men offend in all they do, *Gen.* 6. 5.

22 If sinners be damned, 'tis just with God to damn them; if they be saved, 'tis mercy from God, *Rom.* 6. 23.

23 VWhen the Law of God is written in our hearts to teach us, our hearts will be in the Law of God to do it, *Psal.* 40. 8. *Heb.* 8. 10, 11.

24 If it be thy custome to sin, know that 'tis Gods custome to punish sinners, as *Rom.* 8. 28. *2 Theff.* 2. 11, 12.

25 He that hath God for him, need not fear what any (*Man or Devil*) can do against him, *Rom.* 8. 31.

26 VVe can call nothing properly our own, but our sins; for all things else we owe (and should pay) an acknowledgment to God; yea, even for our very miseries, they being not only less than our iniquity deserves,

deserves, *Ezra* 9. 13. but (though of sins procuring) are design'd by God, not only to correct us for our evil, but to instruct us for our good, *Heb.* 12. 10. and *It greatly becomes us to hear, and concerns us to hear the Rod,* *Mic.* 7. 9. and *Mic.* 6. 9. for, *Prov.* 3. 11, 12. and *Psal.* 94. 12.

27 Conscience, Credit and Friendship, are three of the most valuable things in the World; but Conscience above any, *2 Cor.* 1. 12.

28 All Divine Writings, viz. the Holy Scriptures, contain more matter than words, they have an infinite (unsearchable depth of) sense and meaning: but many humane Writings have more words than matter, *1 Tim.* 1. 4. *Titus* 3. 9. *2 Tim.* 3. 15, 16, 17.

29 Persons intelligent and pious, will not be apt to value any Discourse for witty, that cannot please the Fancy without offending the Conscience: nor ever think it a demonstration of a mans wit, that he will adventure to be damned to be thought one, as they do that abuse the Scripture, and turn the Grace of God into Lasciviousness, and are wanton, if not profane, though but in Jest, *Jude* 4. *Eph.* 5. 3, 4. *6.* 10.

30 Self-love will make us admire and magnifie any one that will admire and magnifie us, *Gal. 4. 17.*

31 The best use we can make of others dissolutions, is to prepare for our own; *and the death of others doth naturally mind us of our mortality;* which calls upon us to live well, seeing we die daily, and may die to day before to morrow; and if this night our soul should be taken from us without Repentance, we shall not only die, but perish, *Luke 13. 3.*

32 As for such as aspire to posthume Glory, 'tis to be admired to see their ambition projecting beyond the Grave, but themselves (it may be) stepping short of Heaven: Oh what Fools are they (*how much s^eever applauded for Wits*) who attempt things they shall never see, and provide torments they shall ever feel, *Luke 17. 20, 21. Psal. 49. 11, 12, 13.* 'Twill be cold satisfaction, to have a name recorded and celebrated in any Book (for Beauty, Wit, Valour, Riches, &c.) if it be blotted out of the Book of Life, *Exod. 32. 33. Rev. 13. 8.* or were never written in it, *Rev. 20.*

33 They who will not do themselves right to practise Religion, should not do

do Religion the wrong to profess it, *Psal.* 50. 16.

34 Affected hardness is usually followed and frequently punished with inflicted hardness. The harder mens hearts are, the more they sin; and the more they sin, the harder their hearts are, *Heb.* 3. 13.

35 Religion is no Book-craft, nor Paper-skill. Man indeed may teach the Tongues, but God only the things: Man may teach the Grammar and Rhetorick, but God teacheth the Divinity of revealed Truths: Man may teach the ear, but God only teacheth the heart, *1 Cor.* 3. 7. *Heb.* 8. 10, 11.

35 We are to do all we do to glorifie God, and to do it so that God may be glorified, *1 Cor.* 10. 31. which is not by communicating any glory to him, for that we cannot, but by receiving his grace into us, that it may animate and act us, and thereby we be like him and please him: For 'Tis all one in Scripture Parale, to glorifie and to please God. Father, Glorifie thy self, *John* 12. 28. and, Father, thy will be done, *Matth.* 26. 39.

36 Light, foolish and idle talk, hath nothing of weight in it, unless it be, that 'tis a burden to the hearers; and such men do best at last, viz. when they make an-end of talking,

talking, Eph. 4. 29. Prov. 30. 22. and 29. 11. Eccles. 10. 12, --- 15. Prov. 26. 7, 9. Eccles. 7. 5.

37 Time and leisure is not given to any man, that he might do nothing, or (*which is worse*) that they might do evil, but that they might do good and well, Psal. 90. 12. Eph. 5. 15, 16. As for Sports and Pastimes, the best of them come so near to idleness, and the worst of them to vice, that as the one is not to be allowed any, so the other no considerable part of our time, Eccles. 9. 10. and 11. 9. and 12. 1.

38 Many men live as if they had no souls to save, or at least, as if they had no mind to save their souls, Prov. 8. 36. which some read (*spernit animam*) he despiseth his soul, as if 'twere good for nothing but to be damned: and as we read it, 'tisto shew, that sinners do nothing but wrong and undo themselves; they are *Felones de se*, self-murderers, Luke 12. 20, 21.

39 Some men (and some called *Gentlemen*) scorn to pray to God, as much as to beg of men, Job 21. 13, 14, 15. And some care for only so much Religion, as will save their credit in this World, and not their souls in the other World: Vertue and Godliness (they think) are good names and words,

words, but they will have no acquaintance with the things, *1 Tim. 3. 5.*

40 Some men instead of laying up their treasure in Heaven, lay up and place heaven in their treasure, *Luke 12. 20, 21.* They make God their God, *Job 31. 24.* yet (it may be) can be content to hear of honouring God, so long as 'tis not with their substance, *Prov. 9. 9.*

41 Without Gods assistance, we can do nothing, *John 15. 5. 2 Cor. 3. 5.* and without Gods blessing, all we do will come to nothing, *1 Cor. 3. 7.*

42 We should rather heal than discover, yet rather discover than flatter the vices of them with whom we converse, *Gal. 2. 14.*

43 We should so speak, as that none may be the worse, but all the better for hearing us; that all may be brought to the love of goodness and hatred of sin, by our discourse, *Eph. 4. 29. Col. 4. 6.*

44 'Tis very hungry wit that can feed on such nauseous diet, as deridingly to discourse of, and rejoyce at, other mens infirmities or calamities, yea though they be enemies, *Prov. 23. 17. Job 31. 29. Prov. 17. 5. Psal. 35. 15.* And 'tis very dwarfish wit, base, low, and sordid (like that of Ziba) which can-

not tell how to advance it self, but by trampling on others reputation, *2 Sam.* 16. 3.

45 When riches increase, we should not be affected with them; nor when they decrease, should we be afflicted for them: *Transports and Torments are equally to be avoided.* A man should never lose the serenity and calmness of his mind, either in enjoyments or in dis-appointments, in gains or losses. How and where to learn it, see *Phil.* 4. 11, 12, 13.

46 He hath not spent his life ill, who hath learned to die well: in order to which we must above all endeavour that our sins may die, and we may see them dead before our selves; *1 Cor.* 15. 55, 56, 57.

47 He can never live contentedly, that fears to die. It's no great thing to live, slaves and beasts can do that; but 'tis a great thing to live and die well, *2 Tim.* 4. 6, 7.

48 It's a good and cheap time to die in, when to live is rather a burthen, than a blessing; and there is more evil in life, than good: and indeed *there are many things in life, worse than death;* beside our sins, our Sicknesses, and sometime physick too, that many times we undergo many deaths to a void

void one : but yet 'tis best to submit to God both for time and way ; and 'tis our duty to live and use good means to live as long as we can , that we may bring glory to God, whether by doing or suffering , *Isa.* 57.1. *Phil.* 1. 23, --- 25.

49 The best way never to be crost in our desires ; is to make Gods Will our own : by this we shall never miss of having our own free choice in all things , *Matth.* 26. 39. and we should never say (*Fiat voluntas mea, nisi quia tua*) our will be done , but only as and because 'tis Gods, *James* 4. 15.

50 Obedience and well-doing is the good mans wages as well as work ; and he will be doing good , though he do good for nothing else : and they who do not good , are (as we say) too good , that is stark-naught , and good for nothing at all, *Psal.* 14. 4, 5.

51 The pain of getting, the care of keeping, and fear of losing, takes away much of the comfort of having riches : See *Solomons Ecclesiastes*.

52 He is the true Gentleman , who is Gods Servant, the Worlds Master, and Sins Conquerour , *Heb.* 11. 25.

53 'Tis cold comfort to see ones enemy in a bad , and not ones self in a good condition

tion; that he is miserable, and we not happy: which we can never be, if our sin be not subdued, as well as (*and which is the worst of*) our enemies. 'Tis to be base, to conquer men, and be conquered by lusts, *Prov. 16. 32.*

54 Man made sin, and sin unmakes (for it unmans, and by taking away the likeness of God ungod) man: or man doth sin, and sin doth undo man, *Prov. 8. 34. Ezek. 16.*

55 He that is not so good as he may be in his present condition, is not like to be as good as he should be in another condition: we do but flatter and abuse our selves with promises and purposes of what we will be, while we neglect to be what we ought, *Eccles. 9. 19. Dent. 5. 27, --- 29.*

56 He that doth not do good for Gods-sake in a time of prosperity, is not like to suffer evil for Gods-sake in a day of adversity: and so backward, *Job 2. 10. Eccles. 7. 14.*

57 Ambition is never quiet, but restless and incroaching, crying like the Horse-leech, Give; Give: at first it longs to be next the best, then to be equal with the best, and then to be chief above the best: and

what tends in, may be observed in *Abraham*, *Haman*, and *Julius Caesar*, &c. They that will by unlawful means climb highest, are like to fall lowest: for *Pride is the Usher to a Fall*, *Prov. 16. 18.*

58 Friends usually fail them that fly, as either suspecting the persons and their cause, or fearing what they may suffer for their sakes, *1 Sam. 21. 1.* *1 Sam. 29. 4, 5.*

59 Man is not onely born, but new-born to trouble, *Matth. 16. 24.* *2 Tim. 3. 12.*

60 It's too usual in prosperity to forget the threatnings, *Hos. 2. 13.* and in adversity to forget the promises of God, *Isa. 49. 14, 17.*

61 Many times when men come to a *Will*, God comes to a *You shall*: the judgement is as their sin: and God is as much set on his will for judgement, as men are set on their will for sin, *1 Sam. 8. 19.* *Hos. 13. 11.* *Psal. 109. 17, 18.*

62 Worldly men are for the rudiments of the World, because they bring in the things of the World; and cry out, Great is *Diana* of the *Ephesians*, because she brings no small gain unto the Craftsmen, and by which they have all their wealth, *Acts 19.*

24, 25, 28. Hence 'tis that the *Pope* prevails more than a General Council, because he hath Places and Preferments to bestow, and they have none, 1 *Tim.* 6. 3, 4, 5.

63 'Tis made a question by some, which is better, the War that brings Peace, or the Peace that brings War? but surely, we should endeavour to have Peace with God and all men, and to VVar with nothing but the Devil, the Flesh and Sin, *Eph.* 6.

12.

64 Though men may pluck my heart out of my bowels, they shall never pluck the truth (nor the love of it) out of my heart; was the saying of (and becoming) a *Martyr*.

65 If the VVord of God slay not the sin of man, yet 'twill slay the Man of Sin, 2 *Thes.* 2. 8. and the man that goes on in sin, *Hos.* 6. 5.

66 God made man to serve him, and he that serves God is a made man: for Godliness is the making (the enriching and exalting) of a man. *A man is made for ever, when he is new-made,* 1 *Tim.* 4. 8.

67 If Gods Precepts be far from our hearts, his Ear will be far from our Prayers, *Prov.* 1. 28.

68 Sleep, which is the Shadow of Death,

74 *Things worth thinking on:*

is the Nurse of Nature, the *Parenthesis* of our Cares, Grievs, and Troubles; and Death is the *Periodus*, the full stop, point, or end of them all, if we die in the Lord, *Rev. 14. 13.* The Resurrection is the beginning of a new Verse, or *Paragraph*, yea of the whole Tract of Eternal Life, to the Children of the Resurrection, *John 5. 29.*

69 Though it be a misery to have a sinful heart, yet 'tis a mercy to see it so; for *Conviction is the first step to Conversion*: and though there are many vile enough (as to their state) to be damned, yet there are but few vile enough (as to their sense in their own eyes) to be saved, or to cry out, *What shall I do to be saved? Acts 2.*

70 The Professors of and Pleadors for merit, would be loth to use such arguments before God in Prayer (*which is a little day* (or the emblem of the Day) of *Judgment*,) before God, as they do in dispute, before Men: as, *I am worthy for whom thou should'st do this.* Though some did plead it for the man, yet the man durst not plead it for himself, as *Luke 7. 4,* with 7.

71 There's not so great a difference, between the highest Saint in Heaven, and the lowest Saint on Earth, for 'tis but (*gradu*)

in degree; as there is between the lowest Saint on Earth and the highest Man (if but a Man) on Earth; for 'tis (*specie*) a difference in kind, *Prov.* 12. 26. and God loveth the lowest Saint, more than the highest Angel doth love God.

72 VVhen Christians goods are spoil'd and taken from them for Christs sake, Men take what is not, but God what is his own: and yet he will place it to their account, and reward them abundantly, if not in this Life, yet in that to come; if not in kind, yet in kindness, which is infinitely better, *Heb.* 10. 31. *Matth.* 19. 29.

73 It might be just with God to make them go naked for want, who go naked for wantonness; and to suffer them to be bespotted with the Name of proud, or who bespot themselves for the sake of beauty: and though charity command me to believe, that some women which hang out signs, will not lodge strangers; yet these *Mock-Guests* (as one calls them) seem guilty of tempting others to tempt them, *Genesis* 38. 14, 15, 16. *Prov.* 7. 15, 16, 17.

74 Twere to be wisht there were more and fairer proportion, between Profession

and Practice; That men would do as they say; and not only talk of, but walk in Christ and the Spirit; and not only adorn themselves, their houses, and their books, with fine, gay and golden clothing, hangings, and covers: but that they would adorn the inner man with a meek and quiet Spirit, and the outer man with Good VVorks, and by both the Doctrine of God our Saviour; for he is a very piteous Christian, who in words confesseth, but in works denieth Christ, Gal. 4. 25. Col. 2. 16. 1 Tim. 2. 9, 10. 1 Pet. 3. 4. Titus 2. 10. and 1. 16. How can he be true to the VVill of God, that's false to his own word?

75 VVicked men do not only depart from God, but bid God depart from them, Job 21. 14. but wo unto them, when God takes them to their word, Hos. 9. 12. and when they shall hear that dreadful Sentence, Depart from me ye cursed, Matth. 25. 41. Sin and damnation have one Name, departure from God.

76 We have great reason to acknowledge our beholdenness to God, for the time that is past, and as great to own our dependance on God, for the time to come: and are by both hugely and strongly obliged to glorific God, Dan. 5. 23.

77 Thinking-time, if well improved, may be some of our best time, and we may be in good company when alone. There is a Story of a Gentleman, who on his Death-bed laid this one command upon his wild son, and engaged him to the performance of it by a solemn promise, *viz. That he should spend some time every day in retired thinking*, but left him at liberty to think on what he would: Being under this promise, and having this liberty, he addresses himself to perform the one, and enjoy the other; one day recalling his past pleasures, another contriving new delights; but at length becomes inquisitive after his Father's design and end; in requiring this penance. He knew his Father to be a wise and good man, and therefore concluded his Design to be so too; that his intent could be no other, but to bring him to consider his wayes, and whither they tended, and what would become of him if he were not religious, but should live and die in his sin: which was by a divine hand set so home, that he was restless till it was made effectual to his becoming a new man. Happy Command! happy Promise! happy Performance! happy Time! happy Employment! happy Success! Some body hath a saying, that

78 *Things worth thinking on :*

Consideration is half Conversion, and that a considerative person is not far, nor is like to be long from the Kingdome of Heaven. The great complaint God makes of men, is this, that they are not men, i. e. rationally considering and reflecting on their wayes, *Isa. 1. 3. and 44. 19. As if 'twere impossible for men to act sinfully, if they would act rationally*; and therefore calls on them to shew themselves men, *Isa. 46. 8.* When the Prodigal came to himself, he quickly went to his Father.

78 When men (as the Apostle *Paul* doth often) use *Hyperbolies* in speaking of Grace and Glory, it makes the highest of them, but seeming ones: for they are a Theme, on which 'tis easie for a man to speak much, but impossible to speak too much, or well enough; there's want in the words that are, and want of more words than there are, to tell us the All of Grace and Glory, *Eph. 3. 18, 19. and 3. 8. 2 Cor. 4. 17. 1 John 3. 1, 2, 3.*

79 Of the two, Promises bind Faith more than threatnings do; and we should ever be (as God is) more ready to promise than threaten, and to perform them, rather than execute these, *Psal. 103. 8, 9.*

80 He must be of a very weak understanding, or very perverse Will, who is so illogical, as to conclude from the ill practise of men professing a good Religion, that the Religion is bad; and will not distinguish between *Fact* and *Faith*, *Practise* and *Principle*: and so is he that will give way to such inconsequential reasonings, as to conclude from one bad, or some bad, that all are so: That because *Judas* was a Traytor, none of the Disciples were true, faithful, and honest. 'Tis impertinent and absurd, to say, *This is their Religion*, and they are all alike.

81 Conscience is a Deputy-God (as *Moses* was made a God to *Pharaoh*) 1. To declare the Will of God. 2. To instigate to the doing thereof: And 3. To bring Plagues and Terrors, if it be not obeyed, *Rom. 2. 15.*

82 To sin is *humane-like*, to grieve for it is *Saint-like*, but to persevere in, and to boast of it, is *Devil-like*. *John 8. 44.*

83 Every sin transgresseth Gods Command; but they who prefer the Traditions of men before the Commands of God, do make his Commands of none effect, *Matth. 15. 6, --- 9. and Mark 7. 7, --- 13.*

84 A man may conceive more in an hour, than all the greatest of Kings or Emperours did ever enjoy ; as Rocks of *Diamond*, Heaps of *Pearl*, Mountains of *Gold*; but 'tis impossible to think what God is able to do, or to conceive what God will do for them that love him, *Eph. 3. 20. 1 Cor. 2. 9.*

85 'Tis not the Faith of sense, which is seeing, nor the Faith of Reason, which is knowing, but the Faith of Revelation, which is beleeving, that the Gospel requires, *Heb. 11. 1. John 20. 31.*

86 Where there is not quiet in passive Obedience, the sincerity of active may be doubted, *Job 4. 3, 4, 5.*

87 VVe should look to it, that we be gracious, as well as vertuous, and not only be conformable to the distates of Philosophy, but of Divinity : VVe should do good, not only for others sake, or our own sake, or Vertues sake, but for Gods sake. VVe then do well, (and shall hear it said, *Well done good and faithful servants*) when the good we do is from the love of God as the Principle, *1 John 5. 3.* by the VVill of God as the Rule, *Gal. 6. 16.* and to the Glory of God as the End, *1 Cor. 10. 31.*

88 Some men are so impudently wicked, that though they take Gods Name into their Mouth, yet they hate to be reformed; and because God is silent, they think he gives consent, and that he is such an one as themselves, *Psal. 50. 16, ---- 21.* that God is as much a lover of sin as they are: for *Mal. 2. 17.* they stick not to say, *Everyone that doth evil, is good in the sight of the Lord, and he delighteth in them: or, Where is the God of Judgment?* and *Because Judgment is not executed speedily, therefore their heart is fully set to do evil, Eccles. 8. 11.* God is scarce known or acknowledged, but as he is a God of Judgment, *Psal. 9. 16.* Now seeing nothing else but Judgment will convince them, hence it is that *David, Jeremiab, &c.* do so often pray for Judgment on the wicked, viz. that they may know they are but men, *Psal. 9. 20.* that they may seek thy Name, O Lord, that they may know, that thou whose Name is *Jehovah*, art most High over all the earth, *Psal. 83. 16, 18.* They pray for evil to do them good, and seem to curse them that they may be blessed: For such cursings are not the imprecations of their spirit, but the predictions of Gods Spirit, to signifie, not what they desire may be, but what God threatens shall be, their condition, if they persist in their sin,

sin, and what they deserve for having sinned. They that call for fire from Heaven, know not what spirit they are of. Bless and curse not, yea bless them that curse you, and pray for them that despitously use you, and perhaps both they will be, and you will speed, the better, *Matth. 5. 44, 45.* *To curse any person or thing passionately, is an infirmity at least, but to do it maliciously is impiety at the best.*

89 No man can positively and infallibly say what God will do with the Man of Sin, as to the particulars of his punishment, or the time of it; nor how God will recover the World from under the power of *Antichristianism*: 'Tis to be wish'd it may be (and some believe it will be) by the Sword of the Spirit, the Word of God, rather than by the Sword of War and the wrath of man; by conversion, than by confusion, by turning hearts, than by taking away lives. Surely next to sin, nothing can be more cross and dreadful to a Christian Genius and Spirit, than war. 'Tis sad to think of fighting and dying, but sadder to think of damning. I should be very jealous of, and angry with my self, should I find an inclination to please my self in the ruin, the death, especially in the damnation of any person: and I
am

am pretty confident, that if it might passe according to the Votes of good men, they would all wish and pray, that no one person might sin any more or perish for ever: and whatever shakings yet remain for this world, till the Judgment Day, that they may begin and end only in holiness, and be managed with a meek and quiet Spirit, *Isa.* 2. 4. *Hag.* 2. 6, 7. *Jam.* 3. 13, --- 18.

90 To hold Communion with men that are sinners, and not to have Communion with their sins, is *an excellent sociable spirit*: To extend it where the Rule commands, and deny it where the Rule forbids, qualifies us to converse with God and Men, *1 Cor.* 5. 9, 10, 11. *Eph.* 5. 6, --- 17. *1 John* 1. 3, --- 7.

91 If we have not been thankful for great mercies, God may and sometime doth take them away, that he may bring us to have a great value, and to be thankful for the least of mercies, *Lam.* 3. 22. *2 Kings* 20. 16, --- 20.

92 The heart may be (*allowably*) toucht and feel, when objects of fear and grief present themselves to, and are upon us. God allows us to give Nature its due, provided we deny not him his due. Our blessed Lord and Savi-

Saviour was sensible of such things, *Heb. 4. 15.* and without it a man should be not only a *Stoick*, but a *Stock*; and 'twould be no exercise or trial of grace, if matter of grief and fear were not perceived and felt; *Heb. 12. 11.*

93 God rested not from his work of Creation, till man was made; nor can man rest from his pursuits after the Creation, till God be enjoyed, *Psal. 73. 25. Fecisti nos Domine propter te, nec acquiescimus donec ad te perveniamus*, said St. *Austine*; thou madest us for thy self, O Lord, and we are not quiet till we come unto thee. And 'tis only in the God-Man Christ Jesus, that God is, and we can be well pleased.

94 Love is the fulfilling of the Law, Faith the fulfilling of the Gospel, and both the fulfilling of Christian Religion, *Gal. 5. 6.*

95 It is as clear by Scripture-light that Christ is God, as 'tis by Natures-light, that there is a God, *Rom. 9. 5. Psal. 14. 1.*

96 Though they that write or speak of the Holy Scripture, may decline a Rhetorical style; the subject needs but few of its Ornaments, as not necessary; and rejects many as indecencies, mis-becoming the
Majesty

Majesty of so sacred a thing, 1 *Cor.* 2. 1,
 — 5. and *verf.* 13. yet this great Apostle,
 that he might gain upon, became all things
 to all men, as being debtor to the wise and
 to the unwise or unlearned, *Rom.* 1. 14, 15.
 and therefore we find him not only *disputing*
strenuously, and contending earnestly for
 the faith, *Acts* 17. but using a flowing *elo-*
quence, and the flowers of Rhetorick very
 often, and sometimes quoting their *Poets*
 too.

97 Through want to be destitute, or
 through will to deprive our selves of food
 and raiment, is the one our misery, the
 other our folly, not any Mortification;
 which is not in denying the body necessa-
 ries, but in abridging it of its irregular sensu-
 al appetites, *Col.* 2. 23.

98 Were the Scriptures sufficiently un-
 derstood, they would be highly venerated:
 and they that would keep others from read-
 ing of them, do (as *Saul* by his rash adju-
 ration) with-hold them from eating that
 honey, which being tasted, did not only
 gratifie the Palate, but enlighten the Eyes,
Psal. 19. 7, --- 10.

99 There's great difference between do-
 ing and being obedient to the Will of God;
The ground of Religious obedience is, because
God

God commands the things to be done, more than that they are good in themselves : Doing a thing because most suitable to Nature, or because it pleaseth us, speaks Morality ; but doing it because God commands it, and to please him, speaks true Religion and the Obedience of Faith, *Matth. 7. 21, 22, 23. 1 John 3. 21, 22.*

100 When men have sin'd, how pleasant soever they may taste it, yet they will feel it lie so cross and scurvily in their breasts, that they will take no pleasure to look into themselves, or be sensibly prick't and pain'd, if they have the hardiness so to do, *Gen. 4. 13. Job 20. 12, --- 14.*

THE

T H E

Fourth Century.

1 **M**Any persons that at first believed in Christ but upon report, are afterwards (*by better acquaintance*) brought to believe on him on his own account, *John* 9. 39,---42.

2 Is it not more truly honourable and glorious to serve that God, who commands all the World, and will crown his Servants with glory ; than to be a slave to those passions and lusts, which put men upon continual hard service, and torment them for it, when they have done ? *Mat.* 27. 3,---5.

3 Two things should be much laid to heart by us, *the sin of our Nature*, *Psal.* 51. 5. *Rom.* 7. 24. and *the Nature of Sin*, *1 John* 3. 4.

4 If we come to Christ, he will not cast us out, *John* 6. 37. but if we do not come to him, we cast away our selves, *Prov.* 8. 36. *John* 8. 24.

5 The Commands of God shew us what our power was, what our duty is, and what our prayer should be : *Da quod jubes, & ju-*

be quod vis, Give us Lord to do what thou commandest, and command us to do what thou wilt, *Psal.* 143. 10.

6 The Work of Creation is called by the Work of Gods Fingers, *Psal.* 8. 4. of his Hands at most, *vers.* 6. and 19. 1. but the Work of Redemption is wrought with his Arm, *Luke* 1. 51.

7 The persons who are recorded to have been eminent in one particular Grace, have yet miscarried in not acting according but contrary to that Grace: As *Abraham* for Faith, yet denied his Wife from Unbelief: *Moses* for Meekness, yet excluded *Canaan* for Passion: *Job* for Patience, yet how Impatient? for though he never did as the Devil said he would, and his Wife tempted him to do, *viz.* Curse God, yet he came near it, in cursing the Day of his Birth: *Saint Peter* for Courage, yet denied Christ and afterward (*which was a spice of the old disease*) he dissembled for fear, *Gal.* 2. 12.

8 When a *Manichee* contended with *Saint Augustine*, and cried out, *Hear me, Hear me*, the good Father answered, *Nec ego nec tu me, sed ambo audiamus Apostolum*, I will not hear thee, nor do thou hear me, but let us both hear the Apostle: So the *Papists* cry out, Hear the Fathers, hear the Fathers; but

we may answer, Let us hear the *Apostles* and *Prophets*, who were the grand and great Grand-Fathers, *Ephes.* 2. 20.

9 Man-fallen is man inverted, and turned clean contrary to what he was : his love is where his hatred should be, his glory where his shame, &c. He accounts strictness a sin, and sin a bravery, *Tit.* 3. 3. *Phil.* 3. *Col.* 1. 11. So that we may exclaim as one doth, Good God ! Whither is man fallen ! at first we practise sin, then defend it, then boast of it ; 'tis at first (perhaps) a burthen, then a custome, and then a delight : but at last 'twill be a hell ! as in *Cain* and *Judas*.

10 They are both deceived : (1) Who say, no matter how we believe, but how we live ; and (2) They who say, no matter how we live, but how we believe : The truth is, *We must believe and live in the Truth, or else we shall not be saved by the truth,* *2 Thes.* 2. 10, 11, 12

11 Gods love to him, will not suffer him to depart from them, and their fear of him and love to him, will not suffer them to depart from him, *Jer.* 32. 40. nothing shall separate them from the love of God in Christ, *Rom.* 8. 39.

12 When we are in Prosperity, we are prone to lay our hearts too near it, *Psal.* 61. 6. and when we are in Adversity, we are

as prone to lay it too near our hearts, *Psal.*

• 77. 6, ---9.

13 The fear of an higher Power in Heaven should ballance and byas them that are high in power on Earth : *The greatest men have at one time or other met with their match* but the great God never met with his, *Jas.* 31. 13, 14. and 38. 3. and 40. 2, 8, 9. and 42. 2, 3. 1 *Cor.* 10. 22. *Acts* 5. 39. and 23. 9.

14 Books are a memory without us, and memory is a Book within us. God hath his Books too, which will be opened : happy they for whom, but miserable they against whom they shall be open'd, *Mal.* 3. 16. *Revel.* 20. 12.

15 God declares himself Three Wayes (1) By his Works to the Eye. (2) By his Word to the Ear : and (3) By his Spirit to the Heart : Blessed are the Eyes which see, the Ears which hear, and the Hearts which receive the declarations of God, *Matth.* 13. 16. and *Luke* 8. 15. but wo to others, *Matth.* 13. 13, 14. *Rom.* 1. 19, 20.

16 The New Creature is but a Creature and though it have Communion with God it cannot be God : *Divine it may, a Deity cannot be.* Let them consider it, that talk madly of being godded with God, &c.

17 An hard-heart is the Devils Cushion, he sits softest on an heart of stone, 2 *Cor.* 4. 4. compared with *Ephes.* 4. 18.

18 A Wise Man may learn much of or by a Fool, but a Fool (*especially the conceited one*) will not learn any thing of a Wise man, *Prov.* 1. 7. and 26. 12.

19 Though we have learnt to call and celebrate the World and things thereof by the *great* Names of Grandure and Gallantry, by the *pleasing* Names of Pleasure and Prettiness, by the *affected* Names of Honour and happiness by the *taking* Names of Beauty and Bravery; yet we do but miscall and flatter it, (yea abuse our selves to boot) for it's proper Names are far otherwise: *Vanity* of *Vanities*, being it's first (*Pronomen*) and *Vexation of Spirit* it's second or Sirname (*Cognomen*) as the great and searching *Antiquary* found them to be, *Eccl.* 1. 1, 2.

20 God will not be put off with a mouthful of good words; 'tis in vain to say to him *Lord, Lord*, by way of Profession, Prayer, and Appeal, if we do not do his will; for though we may plead with him, and quote our many preachments, &c. yet he will profess that he never knew us, no not then when casting out Devils, &c. but will bid us depart as Workers of Iniquity, even then

when we pretended to preach up Holiness and to cast out the Devil and all his Works *Matth. 7. 21, 22, 23.*

21 They mourn for sin on the best account, who mourn for it as the worst of evils, and herein the worst, as 'tis against God *Psal. 51. 4.* and they that do so, will mourn for other mens sins as for their own, for they are against God also ; and it may be feared they never truly griev'd for their own, who can rejoyce at other mens, *1 Cor. 13. 6.*

22 When we make other mens sins our own, they will make us smart as much as if they were our own : And we may call other mens, *our-other mens sins*, not only when we command and counsel, or take pleasure in their sin, but when we do not reprove them for their sin, and use all due means to prevent or remove their sin. *1 Kings 12. 28. 30. 1 Sam. 3. 13.*

23 Philosophy and Moral Discourse may teach men the Art of concealing their Vices, the way how to cut off the luxuriant branches and excrescencies of corruption ; but the *Scripture-Doctrine* only teacheth the way of subduing and putting them to death, by laying the axe to the root of the Tree, the very Heart. Moral Doctrine may help to make good men, but 'twill never make good Christians

stians; for we are such only by learning of Christ Jesus, *Ephes. 4. 20,---24.*

24 Alas ! How often are many mens Vertues nothing else but the results and effects of their Vices ? 'Tis Covetousness makes some Temperate ; and Ambition makes others Liberal and Just ; nay Lust makes some so religious as to pray, *jam. 4. 3.* but they either aske and miss, or else are punished with the grant of their own desires. *Oh what a sorry thing is man ?* how few are there that know themselves ? how often are the actions commendable, and not the man ? Well-fare simplicity and godly sincerity, which make not only the actions, but the persons approved, *2 Cor. 1. 12.*

25 Of all the store of Vanities which are in the World, *Eccles. 1. 2.* Man is one of the greatest, *Psal. 39. 5.* and of all men, the Irreligious Atheists, who (*brain-sick that they are*) endeavour to be worse than they can; for they offer violence to the faculties and inclinations of their own souls: and wish that with, and say that in their hearts, which for their hearts they cannot steadfastly believe, *Psal. 14. 1.* so that though they may have a great deal of security, 'tis impossible they should have any satisfaction.

26 We should be very careful to behave our selves so, as to give persons occasion to love us, at least to give none occasion to hate or despise us, *Heb. 12. 14. 1 Tim. 4. 12.*

27 What an uneasy and sickly condition is poor man in ? full of impatiency and discontent ! all about him is Vanity, himself in his best estate is Vanity, yea altogether, *Psal. 39. 5.* Weariness attends not only his labour by day, but his sleep and rest by night : what of frights, what of dreams, what of very long lying, the man's not at ease in an easie bed !

28 The most laborious and principal study is to study ones self, to know ones self ; how to live at home and converse alone ; not only company , but Books seduce us from it. *Meditation is a large and powerful study to them that can imply themselves in it.* Too many peruse others more than themselves (*as some study Humane Writings more than Divine*) 'tis more easie and a diversion ; and we being idle seek these things for pastime, as if time lay heavy on our hands, and we had not imployment enough in our selves, *Psal. 4. 1. and 39. 3. 4.*

29 How many different and all very poor things, do many persons entertain
and

and comfort themselves with when they come to die ; either the great Name and Estate they shall leave behind them, or the confidence of their childrens worth, or the avoiding of this lives mischiefs, or the revenge that hangs over their heads who have been procurers of their death : *such as these are the miserable comforts that many men have.* But on the other hand, how many are tormented with the sting of sin and a guilty conscience, with the fear of dying and shame of living, or with solitudes and thoughtfulness of what will become of that and them they shall leave behind.

Ah how few can meet death half way, and welcome it as friend ? Surely none but they who have kept faith and a good conscience, *2 Tim.* 4. 6, 7, 8. How few are fit and willing to die ? Surely none, but they who are in Christ Jesus, *Psal.* 1. 23. *Rom.* 14. 8.

30 Here below there is no satisfaction for any (but disquietment for all) but them that are of an heavenly and divine mind, who live to and hope to live with God, *Psal.* 39. 6, 7.

31 In the *Old Testament*, the Prophecies of the latter dayes were of good and glorious times ; but in the *New Testament*,
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the latter dayes are foretold to be apostatizing and perfidious ; bad for suffering , and worse for sinning, *1 Tim. 4. 1. 2 Tim. 3. 1.*

32 'Tis natural to own and acknowledge a God, *Rom. 1. 19.* but to own and acknowledge Jesus Christ to be Son of the Living God, is supernatural , *Matth. 16. 17.* and to know the only true God, and Jesus Christ whom he hath sent, is Eternal Life, and this only, *John 17. 3.*

33 The very questions and debates about the Souls Immortality, is a proof that 'tis so : for as none can distinguish between rational and irrational, who have not a rational soul ; So none can distinguish between Mortal and Immortal, who have not an Immortal Soul. Even so the controversies that are about the Mystery of Godliness, do prove that without Controversie great is the Mystery of Godliness, *1 Tim. 3. 16.*

34 Books that contain pleasure and profit are most likely to be lik'd, at least 'tis most rational that they should ; as *profiting the more because they delight, and delighting the more because they profit* : by this rule the Book of Books (the Bible) should be most acceptable, *2 Tim. 2. 15, 17.*

35 How poor a thing is man , and humane

mane life ! The Vanities of Childhood, the wanderings and unsettlements of Youth, the Cares, if not Vexations of Married, the desires and longings of Unmarried Folks, the diseases and other ill-attendants of Old-age, make life a wearisome thing ; yet few care, and fewer are fit, to die. We may cry out as he, *O Solon ! yea O Solomon ! Eccles. 11. 1. and 12. 1. and 12. 13.*

Take man in his acquired accomplishments, as Learning, &c. by which one would think to find him much refined and harmonized, yet here he is *much what as he was before*, giddy, straying and uncertain : There is no man, but on examination and experience must yeeld, that time or more exact discovery, hath discarded, often discredited, if not wholly disopinioned his former opinions ; the inconsistency and ambulatoriness of the age of man will convince it. *In Child-hood*, the greatest good in our opinion was Play ; *then* Pleasure, *then* Conquest, *then* Honour, *then* Gain succeeded, confuted, and wore out each other : and if there be so much of detrusion and jostling in those opinions which be natural to us, how much more in those that be acquired ? so that in all conditions from his Cradle to his Grave (*where he must lie ere long*) man doth

doth little but disquiet himself, *Psal.* 39. 6.

36 He that hath most riches is most in debt, for he owes God, not only for what he is, but for more than he is worth, *Gen.* 32. 10. *1 Chron.* 29. 16.

37 He that looks often on beauty, is like to be troubled with sore eyes, *Job.* 31. 1. *Matth.* 5. 28. and (if he take not heed) with a sinning heart, for the eye not only affects but infects the heart ; as at first, so still, *Gen.* 3. 6.

38 We may love him or her too too much, *but we can never love them well*, with or for whom we can be willing to sin and venture to be damned, or at best to buy repentance at a dear rate : for they are woful pleasures, that we must repent of or be damned for, and such are all the pleasures of sin, *Prov.* 7. 22, 23. and 5. 7,---14. and 7. 24,---27.

39 Ever since *Eve* sinned, the daughters of men (as one saith) have been troubled with fits of the Mother, *v. z.* *Curiosity and Pride*; and I may add, they will never be cured till they do become the Daughters of *Sarah*, *1 Pet.* 3. 1,---6. *1 Tim.* 2. 9,---15. As the Sons of *Adam* are cured of the bruise they got by his Fall, in becoming the Sons of

of *Abraham*, *Gal.* 3. 29. *Rom.* 4. 12.

40 Seeing we have lived here and must die, and yet live after death, and others succeed us when we are gone, we are greatly concerned to send *before us* a very good treasure, *Matth.* 6. 19, 20. 1 *Tim.* 6. 18, 19. to carry *with us* a very good conscience, 2 *Tim.* 4. 6, 7. and to leave *behind us* a very good example, *John* 13. 15. *Phil.* 3. 17. 1 *Tim.* 4. 12.

41 *Antichrist* is not only one that opposeth Christ, but also one that puts himself in the place of Christ, pretending to act for him, but indeed acts against him. See Doctor *More's* Idea of *Antichristianisme*. There were those that were called Christs, yet were Antichrists, *Matth.* 24. 23, 24. 1 *John* 3. 4. 2 Ep. of *John* 7. Many called Gods that were but Idols; and accordingly there are to this day them that are called Christians in Name, but are indeed *Antichristians*. Let Papists look to it.

42 In transgressing the First Table we do sin against God, yet may not sin against man; but in transgressing the Second Table we sin not only against man but against God also: and in many cases God hath shewn himself more offended with the breach of the Second Table, than with
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omitting some duties against the First, *Mat.* 9. 13. and 12. 7. and *Isa.* 1. 11. --- 16. and *always declares them to be but pretenders to the obedience of the first, who are not practisers of the Second, 1 John* 3. 17. and 4. 20. and is most severely angry with them that make the duties of the first a Cloak for the breach of the second, *Matth.* 23. 14.

43 Many men do not only chuse Hell, but purchas: it, as *Judas* did; they will not inherit Hell, but pay for it. They who (as *Judas*) sell their salvation, buy their damnation.

44 The Irascible (as *Anger, &c.*) do more hurt than the Concupiscible (as *Love, &c.*) Passions; these are indeed more sensual, but those are more Devilish, *Jam.* 3. 14. 15.

45. We do not more need the zeal of generous Love, than the caution of well-advised Fear, which hath resisted as many and as strong temptations, and done as great things as Love. *Gen.* 22. 12. *Heb.* 11. 17. and God that bids us love, bids us also fear him: both are to be exercised; and they are then well employed, when we love to please the God we fear, and fear to displease the God we love. Whom should we fear but God, who can do most against us? or love but

but God who hath done, can and will do most for us ?

46 Patience is an excellent temperate Grace, it was never injurious to any ; but as it is happy to it self, so it is alwayes innocent to others : *It's ambitions of nothing but Martyrdom*, Jam. 1. 4.

47 There is no valour to that of Christian Fortitude, which had rather suffer the greatest injuries, than to do the least. *Matth.* 5. 39, — 41.

48. Nothing is unthankful but evil Angels and wicked men: For not only the Oxe knowes his owner, and the Ass his Masters Crib, *Iſa.* 1. 3. but (*Stories tell us of*) Beasts of Prey, who have usually no bowels of mercy, nor sense of Justice, have yet a kind of ingenuity to remember benefits. Lyons have done so.

49 As health consists in temperament, so the best way to preserve it is temperance: And 'tis good for the Souls health also, *2 Pet.* 1. 6. and as good health makes the Body, so a good Conscience the Soul (*and both make the man*) happy.

50 Vain men having set their hearts on an earthly Beauty, idolize it with a divine love; and we may observe them in their ccurting, to run out into deifying and adoring Complements:

plements : *which plainly shews*, that the natural instinct and inclination of Love ascends to a Divinity. Oh therefore let your affections on God above, where the way of life is to them that are wise, *Prov. 15. 24.* For as 'tis impossible to look directly upwards and downwards with the eyes of the body at the same time, so no less to love God and Mammon, *Matth. 6. 24. Col. 3. 1, 2. 1 John 2. 15. Jam. 4. 4.*

51 Many persons celebrate and admire the Vertues of them that are dead, yet cannot endure the same Vertues in them that are living, *Matth. 23. 29 — 32.* and thus *Many that were envied while they lived, have been Sainted when dead.*

52 Some that dare not make a trade of sin, will yet make a recreation of it now and then : They love what they do not (*perhaps dare not*) practice ; they are contemplative sinners, and play with wanton thoughts and wishes, *Jer. 4. 14.*

53 The Covetous live poor to die rich : but what a mistake and mis-laying 'tis, to say, such a man died worth so many thousands, when he left it all behind him ! he had been rich indeed, if (in the sense of the Apostle, *1 Tim. 6. 18, 19.*) he had sent it to Heaven afore-hand : *'Tis probable he died the poorer for leaving so much behind him :* and indeed,

deed, no man dies rich (unless rich in grace, in faith and good works, while he lived) but the rich depart as poor and naked as any, and leave their wealth to others, *1 Tim.* 6. 6, 7, 8.

54 The Platonicks say, that the Soul is like a Chariot drawn with two Horses, whereof the one (*the Rational Part*) is fair and generous; the other (*the Sensual*) deformed and resty: but its most evident, that not only the inferiour Faculties, but the Superiour also are corrupted, otherwise the Inferiour could not draw them away. The mind is free, and cannot sin, but from it self, though urged and tempted by others: *Not only flesh, but spirit is filthy*, *2 Cor.* 1. 7. And the Apostle prayes, that they might be sanctified, not only in body, but in soul and spirit, *1 Thess.* 5. 23.

55 Grace is a *Panoply* or Proof-Armour of Defence against temptations and troubles, *Eph.* 6. and a Paradise of all pleasure, *Prov.* 3. 17.

56 The World to come is the good mans hope, and the bad mans fear, *1 Cor.* 15. 19. *Numb.* 23. 10. *2 Cor.* 5. 11. And 'tis observable, that there's no Religion, but hath instituted some kind of Heaven or Hell,

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Hell,

Hell, places of reward and punishment, suitable to its self.

57 Gods Word for things is the Christians Reason (and *λογος* signifieth both *Word* and *Reason*; for the VWord is the reason of Faith) and his Testimony is their Demonstration, *Heb.* 11. 3. No mans (*αυτος*) saying is to be compared with *Thus saith the Lord*.

58 Pride, Envy, and Malice, is the Devils sin; and such a man as is posselt of these, is posselt as really as (and it may be more dangerously than) any *Damoniack*, *John* 6. 70.

59 Every man should be (*for God is*) no respecter of persons; for that trial can never be fair, where affection is Judg, and surpasseth (as well as passeth) Judgment, *Lev.* 19. 15.

60 The poor mans detained penny is a plague in the rich mans purse, *James* 5. 3. 4.

61 The proud man hath no God, *Exod.* 5. 2. *Psal.* 12. 4. The unpeaceable man hath no Neighbour, *Luke* 10. 29. The distrustful man hath no friend, *Prou.* 27. 10. but the discontented man hath nor himself, *Luke* 21. 15.

62 If we temper not our affections, they (to be sure) will distemper us : be ware of them ; for where the wind of temptation and the Tyde of corruption meet , 'tis exceeding dangerous , *Matthew* 26. 16.

63 *Untried Vertues are doubtful* ; It may be, they that sin not when there is none , would sin if there were an occasion : But Chastity in Youth, as in *Joseph* ; Temperance in plenty , as in *Daniel* : Bounty in poverty , as in them of *Macedonia* , *2 Cor.* 8. 2. are *Martyrdomes* without Bloodshed.

64 It may be said of Morality , as it is of the Air ; compare it with the Heavens , 'tis a kind of Earth ; but with the Earth , and 'tis a kind of Heaven. Or as its said of the Spirits in our bodies ; compare them with the Soul , and they are but Body ; but with the Body , and they are a kind of Soul. So Compare *Morality* with *Divinity* , and 'tis but sense ; but with *Sensuality* , and 'tis *Divinity* , *Mark* 10. 21.

65 A Christian should be ready to take up the Cross , to bear the Cross , to embrace the Cross , to love the Cross , yea, to glory in the Cross ; but should never worship nor adore the Cross of Christ ; that is due to Christ ,

who was crucified on the Cross, 1 Cor. 2.
2.

66 Many persons pray (as S. *Austine* confesseth he did before his Conversion) as if they were (not only unwilling, but) afraid to be heard, and hear as if they were afraid (or had no mind) to learn, and learn as if afraid to do, and do as if afraid to please God, and please too but out of fear, and fear more the evil of suffering than of sin, and are afraid of sin more as 'tis against them, than as 'tis against God, *Psal.* 51. 4.

67 We have our *wrinkles* as well as *spots*; and if Christs washing us in his Blood doth best fetch out our *spots*, stretching us on his Cross of suffering will best fetch out our *wrinkles*, *Ephes.* 5. 26, 27. *Heb.* 12. 16.

68 Some things God teacheth us, not by Example, but by Command (as all *bedily Vertues*, if I may so call them) other things he teacheth us by Command and Example also (all *spiritual vertues*, as Love, Holiness, &c.) in obeying them we are his Servants, but in following these we are his children, *Eph.* 5. 1. So on the other hand, there are some sins, which the Devil doth not act, but command (as Riot, Intemperance,

perance, *Bodily sins*) in these men are but his slaves, *Eph. 1. 2. 2 Tim. 2. 26.* but other sins he not only commands, but acts too (as Pride, Envy, Malice, *spiritual wickedness*) in these men are his children (*as like him as any thing*) and not the less like him because his sons, but the more, *John 8. 44. 1 John 3. 10.*

69 Considering every man his own and other mens miscarriages, we may reasonably conclude, that mans righteousness is by Faith, and not by innocency, *Phil. 3. 9.*

70 We are bound no further (as to our selves) than to be wise and harmlesse, *Matth. 10. 16.* Events are out of our hand, and should be out of our care (*Chance is to trouble only them th at stand upon chance*) and these two have in all Ages proved more prevalent at the long run, than prosperous successes; which may sometimes be the Dowry, but never the Inheritance of imprudent and improvident persons, *Prov. 1. 31.* Beside, if these two seem at any time to be without Gods Protection, they will never be without his blessing, *Phil. 1. 27, 28.*

71 Our very will is a direct state of imperfection, for it supposeth weakness of reason,

and of love, to be at liberty to choose good and evil: 'Tis a mercy that we may chuse good, but a misery that we will chuse evil, *Jerem. 6. 16.*

72 'Tis no denial of favour to us, but a gracious vouchsafement, that God will shew us but his back-parts, *Exod. 33. 20, 23.* for we cannot see his face and live: *all exceeding great and glorious sights are but oppressions to us.* If we cannot behold the face of the Sun and gaze on it, but to the blinding of our eyes; how much more would it put them out, if God should let out his full glory and light upon us! and truly as that is a kindness to us, so 'tis, that God will shew us but the back-parts of our sin, (*enough to humble us*) for we could no more look them than God in the face and live: As God would astonish us to death with his (*to us now invisible*) glorious beauty, so sin would fright us to death with its ugly deformity, *Rom. 7. 9.*

73 Some men have committed such sins, not only as they never thought they should, but as they have protested against with abhorrency and scorn; witness *Hazael* and *Peter*: 'Tis good therefore to watch and pray, least we enter into temptation; to distrust our selves, and to be humble, least

God

God should leave us (as he did *Hezekiah*) to try us, that we might know all that is in our hearts. There have been men also who have done more for God, and acted grace beyond what perhaps they thought they should, as *Abraham* in offering his Son; and others who have suffered more than ever they thought they should be able to endure, as *Mr. Saunders* the Martyr: so that as 'tis good to distrust our selves, 'tis good to trust God, and wait for grace from him to our seasonable relief, *Heb. 4. 16. Phil. 4. 11, 13. 2 Cor. 12. 9.* yea, his grace is not only sufficient for us, but enables us to act more good than we take notice of in many things: but God knows it and will make it known, *Matth. 25. 35. --- 40.* From whence we may learn this also, that the goodness which we shew to them that are Christs, extends further than we think for, even to Christ himself, as he is pleas'd to reckon it: so that to *Heb. 13. 2. Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares;* I may add this also, some have entertained Christ Jesus, though unawares.

74. The forwardness of Childrens inclinations to sin, appears by their readiness to act it before 'tis taught them, and by

their early learning the sin that's taught them *before they know what 'tis* : how easily they act *pride* by shewing and by being shewn, where they are fine; and *revenge* by giving a blow to strike another with; and *lying*, not only by denying, but excusing their sin, and putting it off (as *Adam* did) to others; as, 'twas not I, 'twas such an one: as they are begot and brought forth, so they act in the Image of sinful man, *Psal.* 58. 3.

75 There is a kind of omnipotency in grace, for it effects the resurrection of them who were dead in trespasses and sins, *Eph.* 2. 1, --- 6. and not only Christ that strengthens, but the person (*through Christ strengthening of him*) that is so strengthened can do all things, *Phil.* 4. 13.

76 How many (alas!) chuse rather to be wicked which is their sin, shame, and punishment, than to be good which is their duty, reward and glory, *Psal.* 19. 11. *Phil.* 3. 19.

77 To be wise below what is written, is to be but poorly wise; but to be wise above what is written is to be richly foolish, *1 Cor.* 4. 6.

78 Contentment is the *Elixar and Quintessence of Happiness*, the Philosophers Stone that turns all into Gold: The Christians
Grace,

Grace, which makes every condition good, *Phil. 4. 11. The poor man is rich with it, and the rich man is poor without it*: This alwayes makes a man as rich as he desires to be; and certainly he knows not what he asks, that demands more, *1 Tim. 6. 6, 8.*

79 Where ever we live, we may and ought to live well, though we suffer evil. There were Saints in *Nero's House, Phil. 4. 22.* And *Antipas* lived and died well, even where *Satans* Seat was under his very Nose, *Revel. 2. 13.*

80 'Tis a clear, *but a sad sign*, that though persons sit under the use, yet that they are not under the power of Ordinances, while they abide under the power of corruption, *Gal. 4. 20. Ezck. 33. 31.*

81 'Tis good to be civil to all, useful to many, known to few, enemy to none, and friend to what is next to none, to one or two, or three at the most, and they need be wise, for

*Though every thing may love, yet 'tis a rule,
He cannot be a Friend that is a Fool.*

82 Many have wit enough to use, if they had but wit enough to use it well: or some men

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men have good wits, if wise men had them in keeping : but ill-used wit (or *playing the fool in wit*) is worse than folly, *Jerem. 4. 22. Isa. 5. 20, 21.*

83. In the *Creation* God is a God without us ; in *providence*, he is God above us ; in the *Law*, a God against us ; in *Himself*, invisible to us ; but in and only in *Christ Jesus* he is *Immanuel*, God for us and God with us, *Matth. 1. 23.*

84. The Spouse of Christ hath the privilege of being under *Covert-barn* ; so that if *Satan* will enter an *Action*, or commence a *Suit* against the Spouse, it must be entered against Christ her Husband, who will certainly *Nonsuit* and *Cast* the Devil, *as he hath often done* : So that though the Devil be the *Accuser* of the Brethren, yet *Jesus Christ* is their *Advocate* : and his *Intercessions* and *Pleadings* for them prevail more with God, than the Devils *Accusations* and *Impleadings* of them, *Rom. 8. 31, --- 35.*

85. The King-Prophet *David*, said, that he should not be ashamed when he had respect to all Gods Commandments, *Psal. 119. 6.* but alas ! of how many may we say, that they are ashamed to have or to shew

shew respect to any of his Commandments!

86 As Jesus Christ the righteous is the believers Lord, so also he is the Lord their righteousness, *Jer. 23. 6. 1 Cor. 1. 30.*

87 Nothing but the wounds and the blood of Jesus can heal the wounds of conscience, or a wounded spirit, *Isa. 53. 5. Luke 4. 18. 1 John 1. 7.*

88 Blessedness and Salvation is annexed to many things, *Matth. 5. Heb. 6. 9.* because some can better discern one qualification than another; but *whoever will be blessed or saved, must bring his Ticket with him, one or other thing to which Salvation is annexed.*

89 'Tis an ill sign not to be chastened, and a worse not to bear chastening, *Heb. 12. 7.*

90 'Tis possible for a man by strength of memory to remember all or most of what he hears at a Sermon, and yet to be (*for all that*) a forgetful Hearer, *James 2. 22, 25.*

91 If any man believe he knows enough, as yet he knowes nothing as he ought to know, *1 Cor. 8. 2. being ignorant of his own ignorance*: 'tis true we may quickly have knowledge enough to make us inexcusable, *Rom. 1. 20.* but never too much to make us better, *1 Cor. 8. 1, 2, 3.*

92 God, though he be absolute Lord, yet is pleas'd to annex reasons to his Precepts, that he may draw us to obedience with the cords of a man, *Hos.* 11. 4. and also to teach the most mighty, to rule by reason and not by will only, for the Almighty God doth so, *Ephes.* 1. 11.

93 Divine Authority is to sway us above our reason, yea reason teacheth us that God is to be believed and obeyed in the things for which we can see no reason but this (*which is a great one*) that he tells us and commands us so: and hence it is that the Lord hath so severely punish't mens transgressing positive Laws of Divine Institution, called (by the *School-men*) Voluntary Precepts: for in commanding them, Gods absolute Authority, and in obeying them mans obedience most clearly appears.

94 'Tis observed by the Lord *Verulam*, that there was never a miracle wrought to convert an *Atheist*, because the Light of nature might have led him to confess a *Deity*; but many have been wrought to convert *Idolaters* and superstitious persons, because no light of nature declares the true *Worship* and *Will* of God.

95 All those things which we make so
much

much of, are but Mortality upheld by sense and fancy, for a few minutes : they are rather seen than felt, courted than enjoyed ; and many times prove like baggage to an Army, *Impedimenta Victoria*, the hinderances of Victory, *Matth.* 19. 23.

96 Some desire to know, only to know, that's *Curiosity* ; some that they may be known, that's *Vanity* ; some to make profit of their knowledge, that's *Covetousness* ; some to edifie and profit themselves, that's *Wisdom* ; some to better others, that's *Charity* ; but some (which is best of all, being *Godly Wisdom and Love*) that they may please God.

97 Only God is not taught by experience ; all men (both wise and foolish) have it for their School-Mistrifs. God is so Wise and All-Knowing as to be above it, and not to need it ; but no man so wise, who may not be wiser than he is, and none but fools think otherwise. The best growing in experience is to grow in Grace, and the knowledge of our Lord and Saviour, *2 Pet.* 3. 18.

98 He who doth evil for a good end, doth religiously serve the Devil ; and he who doth that which is good in it self for an evil end, doth (what in him lies) make God to serve the Devil ; they both sin in the Name of
of

116 *Things worth thinking on :*

of the Lord, and at the cost and charges of Divinity, *Rom. 3. 8. John 16. 2.*

99 He that sinneth, and looketh without repentance to escape Hell, separates the end from the means ; and he that without faith and obedience looks for Heaven, doth separate the means from the end : both pervert Gods Word and Providence, *Luke 13. 3. Heb. 11. 6. Heb. 5. 9.*

100 In Heaven is only rest without labour, *Heb. 4. 9. Rev. 14. 13.* In Hell is only restless pain and torment, *Luke 16. 23.* and sin makes the Earth (*which is a middle state between both*) more like to Hell than Heaven, it being a place of sore travel, *Eccl. 1. 13. and 4. 8. and 5. 16, 17.*

THE
Fifth Century.

1 **M**Artha's many things, and Mary's one thing, seldom consist together, *Luke 10. 41, 42.*

2 God hath most usually brought judgement on the World, when they have been

in

indulging their genius, and gratifying their sensual and carnal appetites in eating, drinking, &c. As in *Noah's* and *Lot's* time on the Old World; *Sodom* and *Gommorrah*; on *Job's* Children, *Belshazzar*, &c. See *Isa.* 5. 11, 12, 13. *Jer.* 51. 39, --- 57. *Amos* 6. 3, --- 7. *Zach.* 1. 15. and so he will come again, just so, *Matth.* 24. 38, 49, 50. Take heed therefore to your selves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares, *Luke* 21. 34. *1 Thess.* 5. 3.

3 In all matters of pleasure and joy, the more the union is, the more is the delight. The presence of a friend yeelds more content than the absence, and the embraces more than the presence: so in outward delights, those of Incorporation are more than those of Adhæſion; as 'tis more natural to delight in our meat, than in our garments, the one being inward union to encrease our strength, the other outward, and only to protect it. This is evident in spiritual joys and pleasures, which arise from union with Christ and the Truths of the Gospel, which are more united to our Souls by Faith, than by Sense, and have an answerable joy, *1 Pet.* 1. 8.

118 Things worth thinking on :

1, 8. Our Union with Him and his Truth here, is that our joy may be full, 1 John 1. 4. but our union being not so close, our joy is not so full as 'twill be hereafter, *Psal. 16. 11. Mat. 25. 21.* here our Masters Joy enters into us, who can contain but little of it (*quicquid recipitur, recipitur ad modum recipientis*) but then we shall enter into it, where our souls will have scope enough, and an infinite Ocean of joy to swim in to all Eternity: Then Sight will be a nearer Union than Faith is now, and more above it than Faith is above Sense and when we see him as he is we shall be like him, 1 John 3. 2.

4 God delighted more (in his *Vidit* than in his *Fiat*) that his works were good, than that they were; and therefore the Day of his Rest or Sabbath, was more holy than the Days of Working, *Gen. 2. 2, 3.* and we ourselves find that a Review and Contemplation of a good Act affords more joy than the meer Action. Let us therefore when we have done a good Work, ask our hearts if, and see that it be well done.

5 Our mutability and affecting of Variety doth argue our imperfection. That God (who is all) should not content us, is not more strange than true. VVe
are

are compounded, and all things (*but God*) are so, which speaks both their and our defect: We are in love and pursuit of many things, and esteem not God more than Heaven and Earth; we may say we do, but the lowing of Oxen and bleating of Sheep (to allude to that of *Samuel* to *Saul*) our hankerings and honeings after other things, doth but too plainly declare, that in practice, fruition and satisfaction, it is not so. 'Twill never be well with us, nor can we be at ease, till our hearts and souls can and do say in truth, as *Psal. 73. 25.*

6 Philosophy tels us that the whole course of our Life should be a Meditation of Death, but *Divinity tels us more*, that it should bee a continual Living to God (*the best preparation for death*) that when we die, we may live with God, which is best of all, *Phil. 1. 23.*

7 Though believers are not (*all of them*) delivered from the Earth of the Grave, yet they are from the Hell of the Grave, *1 Cor. 15. 54, 55.*

8 A man that is tender of his conscience, will never be prodigal of his credit: for as a good conscience is a continual feast, to give a man a chearful heart, so a good Name is a precious ointment, to give him a chearful Countenance, *2 Cor. 1. 12. Prov. 15. 30. Eccles. 7. 1.*

9 Words receive weight from manners, and a mans speech is often better believed for his life, than for his learning: *A man may preach his heart out, before hee can preach any thing into the hearts of the people, if they do not like and love him.* As in Physick, to have a good opinion of the Doctor, doth incline us to look after the prescriptions, and also advantages the operation of the Medicine; so in Preaching (and Writing of good Books (*which are a kind of Physick for the Mind*)) a good opinion of the Man, doth much facilitate and help on the reception and influence of the Truths delivered. He therefore that would win the affection of any, must approve himself to (*not their humour, but*) their judgement; and hee that would prevail with their judgement, must approve himself to their affection: *for if judgement be prejudiced, we are not like to win and gain affection, nor if affection be distasted, are we like to convince their judgement.* The Gospel, preach't with a Gospel spirit and life, is most like to prevail with both, being most true and lovely, which are the objects of Understanding and Will, and Affections.

10 God seems to regard and reward our sufferings, more than our doings, for he promiseth a reward but according to our works, *Jer. 17. 10.* but as to sufferings a great reward,

Matth.

Matth. 5. 12. a far more exceeding, eternal weight of glory, *2 Cor. 4. 17.* and the exaltation of Christ himself, is attributed rather to his Self-denial and Suffering, than to his doing, *Phil. 2. 8, 9.*

11 *The first thing that Christ complain'd of (after he went to Heaven) as being concern'd for it, was want of love to, yea, enmity against his people, Acts 9. 4. and the next thing, was the decay and coldness of his peoples love, Rev. 2. 4. indeed hee was a Prophet, and his words were true, Matth. 24. 9,—12.*

12 For a Conclusion, what I shall further say, is much-what the same as one before me, at the end of some meditations of his, hath said, *viz. How easie is pen and paper piety?* for one to write religiously! I will not say, it costs nothing, but 'tis far more easie and cheap to work ones head than heart into goodnes; to write an hundred Meditations and Sentences, than to subdue the least sin in ones soul. Be pleas'd also to know, *that 'tis as easie and cheap (if not more) to read as to write of Piety.* And therefore wee should both look to it, that I write not, that thou read not in vain; lest my writing and thy reading, rise in judgement against me and thee. And as I think we should not on this account forbear to write or read, so because of this *we should be the more consci-*

entire in both, that wee may profit by it, and give up our accounts with joy and not with grief. The excellency of Divine Things is not in preaching or hearing, writing or reading, praying for or professing of them, but in having of and profiting by them; which is, when we are delivered to the Truth, taught us, in, by, and from the Gospel, Rom. 6. 17. Titus 2. 11, 12.

Consider what I say, and the Lord give thee Understanding in all things, 2 Tim. 2. 7.

Amen.

FINIS.